The Missionary Herald

VOLUME CIII AUGUST 1907 NUMBER 8

THE news of the day tells of trouble in India. There have been political outbreaks in the Punjab, angry demonstrations in Bengal, much fierce talk in various districts, and widespread rumors of an uprising of India's millions to claim national independence. The situation is variously interpreted and weighed by different observers.

India Astir

AT the recent conference of missionaries at Kodikanal, Dr. Robert A. Hume delivered an address on the subject of these recent disturbances in India. Some of his thoughts in the matter appear in a private letter, from which extracts follow. It would seem that he is more apprehensive than some of his fellow-missionaries.

Robert Hume's Opinion

"There is a strange and dangerous unrest in many parts of India. It would be easy to overestimate or to underestimate the seriousness of this unrest. At bottom it seems to be due to (1) the feeling that foreigners of all kinds do not adequately appreciate the character and interpret rightly the actions of India's people; (2) that when there are differences between foreigners and Indians impartial treatment is not given and cannot be expected; (3) that as Indians grow in capacity for position and influence they are not trusted and advanced as they should be. I cannot deny that on these accounts there is occasion for dissatisfaction and unrest in governmental relations and even in missions. It is a most difficult situation for the government. It is quite possible that missionaries, who live so near to the people, do not adequately appreciate the seriousness of the situation."

OTHERS watching the signs of the times discount the outcry; they find no deep impulse stirring that mixture of race and religion we call India. One writer who has been associated with the Indian Civil Service declares in the *Church Missionary Review*, that the word expressing the situation is not *unrest* but *agitation*. There is no spontaneous action on the part of the Indian people. Whatever activity has been developed has been the result of political agitators. A small class of educated Indians seem to feel it their duty to search the country for grievances against the British administration. In Bengal they have used the partition as a grievance. In the Punjab there has been evident political wire-pulling. The action of the government in deporting two leaders of the agitation has already had a salutary effect. Further measures of that sort may be needed. The situation is serious enough, but not alarming. There is no fear whatever of another "Mutiny." Riot and violence will hardly be numerous or extensive enough to mar the general tranquillity.

Another Opinion

WE are not eager to receive letters asking for the discontinuance of the *Missionary Herald*, but Dr. Theodore L. Cuyler's request is so graciously expressed that we can only print his letter in full: —

A Message from Dr. Cuyler

"My eyes trouble me, and I cannot possibly read the huge stack of papers and periodicals that are heaped on my table every week. I have determined, therefore, to discontinue all the pamphlet periodicals.

"Please, therefore, discontinue the dear old *Missionary Herald*, which I began to read in my boyhood, but which poor eyesight forbids my continuing to enjoy. Let that copy go to some younger minister.

"God bless the glorious old American Board of Commissioners for Foreign Missions!

"In my boyhood I rode to our church with Sheldon Dibble and Reuben Tinker, your pioneers in the Sandwich Islands.

"I have heard Robert Moffat, known Adoniram Judson, been intimately acquainted with Alexander Duff, and loved Levi Spaulding.

"Is not that a good record of missionary heroes?

"Yours lovingly in Christ Jesus,

"THEODORE L. CUYLER."

Who will take Dr. Cuyler's copy?

The Shanghai Conference in Review

IT is clear that the Centenary Missionary Conference in Shanghai measured up to the largeness of its plan. Perhaps its size and scope made it a little ponderous in action; certainly they added impressiveness to its assembly and weight to its deliverances. One reads the comments of its members or of onlookers at its sessions to find a uniform testimony that it was a great and memorable gathering. The Shanghai *Times*, in an editorial on the end of the conference, says: "There can be little doubt that the cause in whose interest it was organized and which embraces, when everything is said and done, a larger share of the interest of every foreigner in China than is generally supposed or admitted, has been materially served by its proceedings."

The same editorial approves the expression of one of the moderators of the conference, with which it thinks all the conference agreed, that the intentions of the imperial Chinese government are favorable toward the missionary and the foreigner in general in China. When once this attitude of the government is generally recognized, and blame for injuries is put on the shoulders of the local officials and mischief-makers, where it almost invariably belongs, the era of distress and suspicion will quickly disappear.

A more personal and spiritual judgment of the conference is reflected in a letter of Dr. Ament's: "It was remarkable for oneness and seriousness of purpose. There were no cranks there (if present they were unknown), and all seemed bent on the one great theme how to get closer together and do more for the coming of the kingdom of God on earth. Federation was accepted and a large committee appointed to organize councils in all the provinces. Most of the denominations formed a union or federation. The Anglicans and Baptists did not fail to catch the spirit, and joy and kindliness seemed to beam from every face. Without doubt every form of mission work will receive a great impetus from this conference, and it will set the pace for conferences in other parts of the world. Education is to be magnified, and a place is to be found for the man who is not learned. Best of all is the spirit which seeks out what is good in your brother man and bends to the great verities of the faith and leaves the nonessentials."

Requests for Communion Sets

IN a letter from Dr. George C. Raynolds, of Van, occurs this paragraph: "I would like to pass along a request from our city church, viz., that if some church in America is getting a new communion set, and is willing to donate the old one for use elsewhere, this church will be very thankful to receive it. Not a very large set is needed. One tankard, two cups, and one plate, with a baptismal bowl, are quite sufficient, at least for the present, and, of course, no solid silverware is expected."

It may be said in this connection that there is a frequent call from mission churches for help in this matter. Recently it was found possible to divide a set given by a church in Massachusetts into three parts, so that it serves the needs of three small churches in

foreign lands. We are always glad to receive such gifts and to hold them for forwarding to the right place as it appears.

General Booth in Japan

IT shows what respect and interest Christianity has won among the Japanese that the coming of General Booth, of the Salvation Army, to Japan was marked by such demonstration as surprised even his friends. Everywhere he was greeted with tokens of honor and good will, and crowds flocked to hear him. The *Mission News* notes that he was specially interested in the Doshisha because Major Yamamuro, who among the Japanese holds highest rank in the Salvation Army, is a graduate of the Doshisha.

GENERAL BOOTH IN JAPAN

Dr. Pettee stands at the left of the group on the platform

A Quick Answer

REV. A. W. CLARK, of Prague, writes that his "Do You Know" letter concerning Russia printed in the June *Herald* has borne fruit already. A lady in Switzerland, on June 17, sent fifty dollars for a trip into Russia, or for any needed work in that empire. He feels sure others will follow the example of this lady, as it is necessary to build simple gospel halls at once in two cities.

The Japan Methodist Church

A RECENT general conference of the Methodists in Yokohama will be memorable in the history of Christianity in Japan, for it brought together the representatives of three missions, the Methodist Episcopal Churches of America, North and South, and the Methodist Church of Canada, to join with those whom they had gathered into churches in forming the Japan Methodist Church. A complete organization of the new church was effected and officers elected, including a bishop, Yoichi Honda, D.D., who was thus made the head of the Japanese Methodists.

Among the addresses of the occasion was one by Dr. A. B. Leonard, secretary of the Foreign Missionary Society of the Methodist Episcopal Church, in which he drew a likeness between the

history of the Methodist Church of Japan and America.

American Methodism began in 1766. In its early period it was under the direction of John Wesley through superintendents he appointed. At length he gave authority for the ordaining of Francis Asbury as superintendent of the church in America, but Asbury was unwilling to be consecrated until he was first elected by his brethren in America. Thus was called the first American conference in 1784.

All this corresponds with what has now been done in Japan. Up to this time the Methodist missions in the empire have been regarded as foreign missions. Now, with the full consent of the founders, they have been duly organized into an independent organization, whose members have elected their bishop. This man is the Francis Asbury of Japan.

An Important Interval

THE Society for the Propagation of the Gospel, familiarly known as the S. P. G., the oldest and one of the largest missionary societies of England, has recently laid the foundation stone of a new building for its headquarters in London. The *Mission Field* for June, which records the event, has this for its first paragraph: —

"After an interval of 1,310 years a representative of the English royal family attended, on April 27 last, an open-air service held for the purpose of promoting the cause of foreign missions. On the last occasion the representative of royalty was so fearful lest the missionaries should practice witchcraft in his presence that it was expressly stipulated that the service should not be held in a closed building. The first service resulted in the building of the first missionary college that was founded in England, and which, after many varied experiences, is still fulfilling its original object. The second service, at which his Royal Highness, the Prince of Wales, assisted, was to inaugurate the building of a new center of work for the oldest English Missionary Society. We trust that the new house, of which the Prince of Wales has recently laid the foundation stone, may assist as materially the propagation of the gospel throughout the world as did the building of St. Augustine's, which followed the open-air service held in 597, the propagation of the gospel throughout England."

The Laymen's Movement in Britain

THE commission from the Laymen's Missionary Movement to visit the leading cities of Great Britain in the interests of that enterprise have returned from their trip feeling that their highest hopes have been realized. The welcome was hearty wherever they went, and every facility was accorded them for pressing their case. They were officially received at the Bible House in London by the representatives of various British missionary societies. Public meetings were held in such cities as Bristol, Sheffield, Edinburgh, Liverpool, and London. Breakfasts, luncheons, dinners, receptions, and similar functions were used as opportunities for conveying their message. Mr. Schieffelin had the opportunity of addressing a distinguished company of church leaders, including two archbishops, twenty-five bishops, and a large number of clergy and prominent laymen. The entire commission was invited to Lambeth Palace by the Archbishop of Canterbury, who expressed his deep interest in the Movement, and in a season of prayer in the historic chapel of the palace commended the commission and their undertaking to the blessing of God.

At the meeting in Edinburgh, where Lord Kinnaird presided, the Lord Provost of Edinburgh presented a resolution calling for a large committee to inaugurate the Movement throughout Scotland. The committee met the following day and organized for immediate action.

At the final meeting in Liverpool, where 1,800 men were gathered, the Bishop of Liverpool, who presided, threw his whole soul into an appeal for the united action of all Christian

laymen for world evangelization. A large committee was appointed to promote the Movement. The meeting was described by the press as being one of the most remarkable ever held in the city.

The closing days of the tour were spent in London in conference with missionary leaders. At a representative meeting at the Bible House, on June 12, the Laymen's Missionary Movement in Great Britain was formally inaugurated, and before the meeting closed a large proportion of the salary for a secretary had been subscribed for the next three years.

The report of this campaign well says: "When it is remembered that eighty-five per cent of all the Protestant missionary work carried on throughout the non-Christian world is either British or American, the significance of this new united movement for great advance can be better appreciated."

Like unto Leaven

Dr. Tracy's article in this number on the Protestant Church in Turkey, though written prior to the recent annual meeting of the Western Turkey Mission, has a bearing on one of the subjects there discussed. A resolution was presented, approving an attitude of friendship and sympathy with every movement toward a more evangelical type of Christianity in the old Armenian and Greek communions, and further encouraging those evangelically inclined in these communions to remain in them and work for their evangelizing and spiritual uplift. There was a marked difference of opinion in the mission as to the last part of this resolution and an earnest discussion. The arguments pro and con are suggested in Dr. Tracy's article; the majority of the mission agree with his position in the matter. But the point which was brought out in discussion and recognized by all is one over which we may rejoice, viz., that there is a tendency in those ancient churches toward a more vital and evangelic Christianity. One newcomer into that mission said he has not been able to distinguish between the Gregorian and Orthodox young men and the Protestants, so far as their life in the college and the Young Men's Christian Association is concerned.

Readers of the *Missionary Herald* have noted in several letters from Turkey, recently, signs of this quickening in the old churches, as in the reports in the June and July issues of the Gregorian revival at Aintab. President Merrill's letter in this number contains indications of this movement. An interesting document bearing on the matter is the following letter from a Gregorian bishop to one of the Protestant pastors of this mission:—

"*Honored and Beloved:*—

"With joy of heart we received your letter of March 30, together with ninety-five books, portions of the Holy Scriptures, presented to Hospital of the Holy Illuminator. We have recommended to the managers of the hospital to put these books at the disposal of the sick and to see that the books are well preserved.

"By the reading of these books our poor patients, both at the present time and in the future, will surely find spiritual comfort in their sad state, and this will be no small consolation to them.

"Assuring you, dear sir, of our hearty thanks,

"Prayerfully yours."

It will be seen that this letter has a bearing on both sides of the discussion. It shows the influence which our Protestant churches have beyond their own communion; it shows also that a new spirit is appearing in the old churches and even among their high ecclesiastics. We may well hope, as we pray, that the new and the old are yet to be made one in Him who makes all things new.

A CONFERENCE OF GREEKS

By Rev. CHARLES T. RIGGS, of Constantinople

In a letter accompanying this article Mr. Riggs emphasizes the remarkable fact about this conference, that it was purely of Greek origin and management, suggested by the Greeks and not assisted, either financially or in its conduct, by the missionaries. The delegates paid their own way, save where their churches met that expense or a part of it. The entertainment was entirely by the local church, and the people were happy in having so many to entertain. —The Editor.

THE first general conference of Greek evangelical workers ever held took place at the Bible House, Constantinople, June 7 to 14. Invitations had been issued by the Greek Evangelical Church of Constantinople to all the Greek congregations in Turkey and Greece, and even to that in Lowell, Mass., to send representatives to this gathering and to send the minister of the church whenever possible. A combination of circumstances kept the attendance low, but delegates were present from Marsovan, Ordoo, and Ala Cham, in Northern Asia Minor; Salonica and Drama, in Macedonia; Athens, Greece, and the island of Cyprus. Prominent among the delegates were the Rev. Dr. Kalopothakes, of Athens, the Nestor of these modern Greeks, still hale and active despite his eighty-five strenuous years; and the Rev. J. P. Xenides, professor in the theological seminary at Marsovan, who preaches most acceptably in Turkish and English, as well as in Greek.

This conference had no legislative function. It was purely a conference, yet it will doubtless result in action when its conclusions are taken up officially by the various churches. Some of the topics presented for discussion were: Methods of Co-operation, The Revision of the Greek Hymn Book, The Compiling of an Evangelical Greek Catechism, The Relation of the Evangelical Communities to Persons in the Greek Orthodox Church, The Improvement of the Sunday School, etc. A most helpful, kindly, considerate Christian spirit animated all the discussions, and served to keep differences of opinion in the background and to emphasize the points of unanimity. In some respects conditions in various localities differ so much — as, for example, in places so unlike as Constantinople, various interior towns of Turkey, the essentially British island of Cyprus, and the kingdom of Greece itself — as to make full agreement on a uniform policy unwise and impracticable. But after a full and frank statement of the varying conditions certain things were settled on as desirable. These will be referred, through a sort of executive committee which the meeting chose, to the various churches and communities for action. It was recommended that four local unions be organized, centering, respectively, at Ordoo, on the Black Sea, Constantinople, Smyrna, and Athens, and that these four unions be bound together in a single alliance or larger union, with perhaps triennial gatherings in some central place.

It was also decided to request the Publication Committee of the Turkey missions to start as soon as possible a monthly child's paper in Greek. That published some years ago by Dr. Kalopothakes had at one time 7,000 subscribers, but was too heavy a strain on the impaired physique of its editor, and was given up. There is a crying need of such a periodical.

A committee was appointed to take up the revision of the hymn book, which is out of print. It is hoped this new edition may be printed with notes, and a friend has promised the funds for a pocket edition of the words only. Owing to the practical difficulties of printing such a book in this country, where such "revolutionary" hymns as "Hold the fort" and "Am I a soldier of the cross" are censored

out, the new book will probably be printed in Greece.

The question of publishing an evangelical catechism was also put into the hands of a committee. There are, it seems, two or three such catechisms in manuscript, and possibly the best one may be a combination of these.

A most interesting discussion was that on the various phases of the relation of the evangelical to the ancient church. One or two missionaries, present by invitation, appeared to take much more liberal ground on these questions than the Greeks themselves, who were surprisingly strict. Their conservative position, however, was apparently justified by the circumstances. In many respects the situation in the Orient today resembles that of our forefathers in the Puritan days, when the necessity of an absolute change from the existing laxity led to the establishment of laws, obnoxious to us in their strictness. These leaders of the Evangelical Greek Church are men of consecrated common sense, and may be trusted to work out satisfactorily the difficult practical problems before them.

A BISHOP OF THE GREEK CHURCH

THE PROTESTANT CHURCH IN TURKEY

Its Place and Importance

By Rev. CHARLES C. TRACY, D.D.
President of Anatolia College, Marsovan

THE report, perhaps unfounded, that the evangelical Protestant church in a certain town in one of our missions is proposing, or desires to disband, in the hope of working more effectively in the old church, is the occasion of the utterance of some ideas on the place and importance of the Protestant church in Turkey.

I have little sympathy with one who cannot fellowship those of other persuasions as different from the Protestant as are the Greek and Gregorian. Nor would I abate a whit of Christian love toward any in those communions who love and adore the one Lord.

There are, however, facts, principles, and conditions which are of great importance in deciding upon the course to be pursued relative to this matter. During many years some voices have been crying out that the existence of the Protestants as a separate organization is unnecessary and injurious; a few among the Protestants have echoed the cry. There can be no doubt that the fundamental reason for the desire to merge the Protestant community in the Gregorian is the preservation (as supposed) of national unity. The church is believed to be the great, if not the only, bond of union. At bottom this is a patriotic rather than a religious idea. The church, with its antiquity, its heroic past, its many martyrs, holds the prestige of the Armenian race, and is thought to contain the kernel of the future. So strong is the feeling of many on this point, that they would rather tolerate corruption and superstition in the church than allow anything to interfere with the unity of its form. It is not my object to discuss this idea here; I would only remark that union is strength when the elements composing it have strength; union is still weakness when the elements composing it are weak. A more important consideration is that missionaries are not present in any country in the interest of church and state, or church in order to a state. Nor can any native Christian cherish the church and state idea in such way without relegating his religion to the second place, without demanding, as the Jews did, that Christ be the servant of the nation.

The most important thing for this nation or any nation under the sun is that the truth, as it is in our Lord Jesus Christ, be set forth in its purity and simplicity before all the people, undimmed by any veils, clouds, imaginations or inventions of men, and unencumbered by any connections that concentrate attention upon forms; that the truth so set forth be illustrated in the lives of sincere and self-denying people, individuals, and communities, standing as representatives of the same gospel of truth. What is wanted is *white light* and *white life*. In these two things there is more power, more unification, more influence and success, than in all the external means and forces that can possibly be brought into use.

"Ye are my witnesses," said Christ. That claim of the Lord is as binding now as at first. Witnessing with Christ and for him, by word and example, is the business of Christians; that and not political support and aggrandizement is the business of the church. The church-and-state error, long since repudiated in America, cast aside in Japan, now rejected in France, fast sloughing off in England, weakening in Spain, is not one for Armenians and

Greeks to cling to and cherish. In any case, Christianity, depending on this resource for the sustenance of its life, will remain anæmic and enfeebled.

Protestant churches, free from many trammels which have been a drag upon Oriental churches, have borne witness for Christ to a very important extent; not by any means as they should have done, because in too large a degree their profession has been discredited by the inconsistent lives of their members. Yet, in spite of all, the stimulating power of Protestantism has been of vast import. Not often in the course of history has a body so comparatively small proved itself so great a force. The Protestant church has been, and is, the best friend of the Greek and Gregorian churches in Turkey. It has stirred them more or less out of the slumbers of formality; it has stimulated thought and inquiry; it has shown their defects and weaknesses; it has promoted education; it has brought contempt upon an illiterate and incompetent clergy; it has exposed rottenness and corruption and superstition. Whatever hope there is of reformation in the Oriental churches is due to the influence of Protestantism. In the attempt to accomplish such reformation, it will be to those churches an irreparable calamity to lose the stimulus coming from the influence of an independent Protestant church. In fact, as innumerable examples in individual communities have made manifest, so soon as the Protestant influence diminishes, the effort at reformation in the old church diminishes in the same proportion.

The idea that the evangelical witness would be made more effective by merging the Protestant community in the old is a delusion. No Protestant can give more effective witness by taking a position in which his conscience is violated. And no sincere Protestant can return to the old church without so violating it on many points. Moreover, when he takes that step, he relinquishes his power of protest. While outside, he is free to speak; inside, he is silenced. Examples are not wanting to show that when any (especially of the clergy) attempt to speak out on these matters they are soon called to answer before the church authorities. The end of the Protestant church means the end of the hope of reformation.

Let the Protestants be criticised with all severity; they need it. Let their inconsistencies be mercilessly exposed. Let the finger of scorn be pointed at their meannesses, avarice, jealousy, sloth, hypocrisy, worldliness, wherever they are unfaithful in these respects. It will be nothing but cowardice for them to flee back to the old church for shelter from criticism. If any of them believe that the old church is more nearly according to the simple gospel, more according to the will of Christ, and affords a better opportunity for spiritual life, let them, by all means, go back to that church. If they are cowards, not daring to stand as witnesses for Christ, fearing the reproach of lack of patriotism, if they choose a lower grade of Christianity in order to a higher reputation for national spirit, let them, as speedily as possible, leave the Protestant ranks; it is not the place for them.

But let the Protestant church, instead of disbanding, gird up its loins and light its lamp. With all kindly fellowship and good will for those who see things differently, whose consciences lead them to prefer the old churches, let the Protestants set themselves whole-heartedly to the giving of their all-important witness. Disband the Protestant church in order to favor the influence of the old church? You might as well cut the kite string to make the kite soar higher.

PROTESTANT MISSIONS IN SOUTH AMERICA

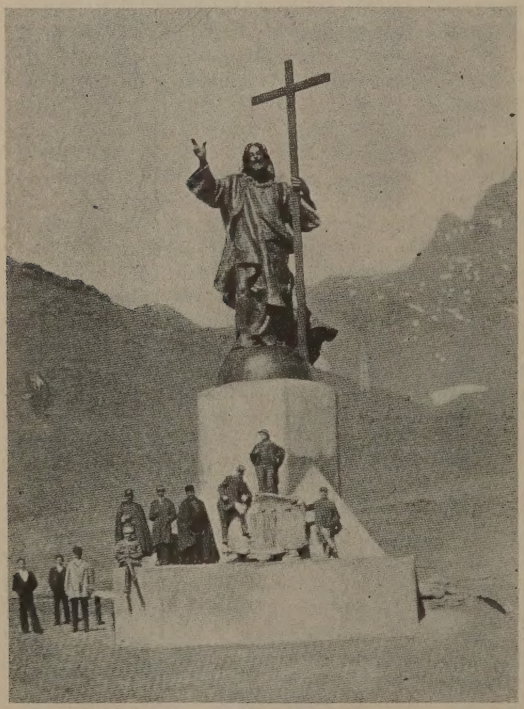
A Bird's-Eye View

By Rev. FRANCIS E. CLARK, D.D.

Dr. Clark, who has traversed almost the whole world in the interest of the Young People's Society of Christian Endeavor, has just returned from an extended tour of South America. At our request he contributes to the *Missionary Herald* this informing article, which will also appear in a forthcoming volume from his pen. — The Editor.

THE scope and design of this article do not admit of any detailed account of missionary operations in South America. For such accounts I must refer my readers to Dr. Brown's "Latin America," the little volume published by the Student Volunteer Movement entitled, "Protestant Missions in South America," Dr. Guinness's "The Neglected Continent," Rev. H. C. Tucker's "Bible in Brazil," and numberless missionary reports and minutes.

I can only hope to prove, as I enumerate the forces at work for evangelical Christianity, that South America is no longer pre-eminently "the neglected continent," but the continent of opportunity for Protestant missions, as well as for all material advancement.



THE CHRIST OF THE ANDES

The statue on the summit of the pass marking the long-disputed boundary line between Chile and Argentina, and commemorating the treaty of peace between these nations secured by arbitration. The statue is twenty-six feet high; the pedestal twenty-two feet.

The American Presbyterians and the American Methodists (both North and South) have thus far been the largest factors in the evangelization of South America, and the missions of one or the other of these denominations are found in every republic of the continent.

The Presbyterians have done and are doing splendid work in the northern republics of Colombia and Venezuela, in Chile, and especially in Brazil, where they have long been established, and have raised up an efficient and eloquent native ministry.

The Methodists have done much of the pioneer educational work in Peru, have recently established themselves in Bolivia, are strong in Chile, and especially so in Argentina and Uruguay, in which latter republic their missions are the only ones of importance.

My regret that I cannot give more space to the work

of these greatest of factors in the evangelization of South America and to other denominational missions, a work to which it would take volumes to do justice, is tempered by the fact that full reports of these missions can be obtained at their respective denominational headquarters. Other agencies not so well known must be accorded a place in any account, however brief, of missionary enterprise in South America.

In Brazil the Southern Methodist Church has taken over the work begun by the Northern Methodists, and their schools and churches are powerful factors in the making of a new Brazil.

The Southern Baptists of the United States also have a strong and fruitful work in Brazil, and are beginning in Argentina with large hopes of success. In this republic, too, a beginning has been made by the Disciples of Christ, while the Canadian Baptists have a mission in needy Bolivia. They were established in La Paz, the capital of Bolivia, but the illness or death of their missionaries obliged them to withdraw for a time, during which the Methodists occupied this field, though the Baptists still hold the fort at Oruro, an important city in Southern Bolivia.

The work of the South American Missionary Society of the Church of England is an interesting and important one, and is the oldest continuous mission of all, except that of the Moravians, having celebrated its sixtieth anniversary in 1904. It was baptized in suffering and martyrdom, for Capt. Allen F. Gardiner, of the Royal Navy, one of the heroes of missionary annals of all the centuries, was the founder of this society. He died of starvation at Spaniard Harbor, Tierra del Fuego, in September, 1851.

The field in the extreme south so early occupied by these heroic missionaries is still manned by them, but the Indians in these parts are a fast disappearing race, killed off by the rum and licentiousness of civilization (?). The society has extended its field to embrace the Araucanian Indians, a strong and warlike race in Southern Chile, and the Indians of the Paraguayan Chaco; that is, the western portion of the republic of Paraguay, which is for the most part a vast plain, covered with palm forests and sparsely peopled.

The "Regions Beyond" Mission, established by Dr. Guinness, of London, is another important element in the

INDIANS OF BOLIVIA

evangelization of South America, especially among the Incas of Peru, for whom the younger Dr. Guinness is about to make a new and special effort, purchasing a great *hacienda* or farm ten miles in extent, where the Indians may live free from the cruel exactions of their taskmasters, who have reduced them almost to a state of slavery, and where they may be at the same time under Christian influences.

The oldest and one of the most important missions in South America is that of the Moravians in British and Dutch Guiana. Indeed, this denomination, famed for its missionary spirit and for seeking out the hardest fields, established these stations long before the reputed birth of modern missions in England or America—long before William Carey left the shoemaker's bench for India or the devoted students gathered under the haystack at Williamstown. In 1738 the Moravians began their mission in British Guiana, and in 1739 in Dutch Guiana, and in their churches they number more communicants today than any one missionary society in South America.

An interesting development in the religious life of South America was the planting of an independent Congregational church in Rio de Janeiro by Dr. Kalley, a Scotchman, in 1855. This church has a vigorous and influential life today, while from it have sprung several other independent churches in different parts of Brazil and a missionary society, called "Help for Brazil," which has several missionaries and occupies five or six stations. These Congregational churches are thoroughly Brazilian in their membership, their pastors, and their support. Dr. Kalley went back to Scotland more than thirty years ago, leaving his church in the hands of a native pastor, and from that day no help has come from foreign sources, and no connection is maintained with churches in other lands.

It will be seen that there is no lack of missionary societies at work in South America. In fact, when one enumerates them all he finds that there are no less than thirty-seven, some of which, to be sure, are very small, but all of which are doing something for the evangelization of the Continent of Opportunity, though I regret to say that the object of one or two seems chiefly to capture the converts made by other missions. We must not forget, either, the independent workers, of whom there are not a few, who have labored long and successfully and largely at their own charges.

Among the agencies for the spread of pure Christianity in South America none has been blessed of Providence more than the Bible societies, both the American and the British and Foreign. For many years the colporters of these societies have gone up and down throughout South America, on railroad trains and coach, on muleback and on foot, following up the great rivers in dugout canoes, receiving often insults and contumely and sometimes stones, cabbages, or potatoes, not presented, but thrown at their heads as a reward of their self-sacrificing work.

I shall never forget a typical scene in Peru—new and strange to me, but common enough to all colporters—that I witnessed at a little railway station. My friend, the Bible agent, dismounted from the train, unpacked his bundle of Bibles and portions of the Bible, unstrapped his baby organ, and sitting down in the midst of the filth and flies began to play some gospel tunes. Quickly the people gathered around him, railroad hands, fruit sellers, old hags, disheveled and half naked, and little children alike. He had not played one tune half through before he had an audience, and at the end of the tune the sale began. No Bibles were given away, for it was not necessary. The people are willing to buy, especially the small portions containing a single gospel, which could be had for the equivalent of a penny. When trade became slack another tune

on the baby organ would bring the people back, and the sales would go on once more, while the colporter as he sold the Word explained its value and importance to willing ears. Such scenes have been going on all over South America for many years, in the most populous cities as well as in the most remote forests, and the leavening which has thus been disseminated is beyond calculation. If one desires a book beside which most novels are dull, which abounds in information concerning the country as well as in regard to the Scripture in Brazil, let him get "The Bible in Brazil," by the accomplished agent of the American Bible Society, Rev. H. C. Tucker.

There are various foreign Protestant churches in South America, which must also be numbered among the evangelistic agencies. Work for the sailors has not been neglected, and sailors' homes or bethels are found in most of the large seaports. The Salvation Army is also established in several cities of the continent, and is doing its usual benevolent and evangelistic work.

Most of the missionary organizations make use of the printing press in the publication of papers and tracts in Spanish or Portuguese or the Indian languages, and in abundant literature in English for the information of friends at home. At least one organization, the Victoria Gospel Press of Buenos Ayres, is chiefly a printing establishment for the dissemination of the gospel in print in South America and for arousing interest in South America in English-speaking lands.

There are at present but five Young Men's Christian Associations in South America outside of the schools, but where they exist there are no more useful agencies in all the continent. They are all manned by young men from the United States. The Association in Buenos Ayres is about to erect a fine building, for which $100,000 has been raised in that city and another $100,000 has been given by a friend in the United States. It is already a great power for good in the city, and will do far more with its larger equipment in the future. The Young Women's Christian Association has made a good beginning in Buenos Ayres under the lead of an admirable secretary, Miss Batty, an American young lady.

INDIANS OF ARGENTINA

Last, but I hope by no means least in the evangelization of South America, is the work of the Christian Endeavor Societies. Of course, the churches in South America, as in North America, have their organizations within themselves, like the Sunday school, mission circles, ladies' aid societies, etc., but it seems fair to give a paragraph to the Christian Endeavor Societies, since they are interdenominational and international in their character, and their unions, state and national, have a distinct life of their own.

The society is represented in every country in South America, except where

the Methodist Episcopal Church, as in Uruguay, is the only Protestant missionary force. In British and Dutch Guiana, in Chile and in Brazil, it is well represented, and in Peru, Argentina, Colombia, and Panama a good beginning has been made. Its work among the Araucanian Indians has been especially commended.

Counting the societies in Trinidad, which really belongs to South America, there are at the present writing about 150 societies, and the number is constantly increasing. In Brazil is by far the largest number of societies, and great credit is due to Dr. Eliezer dos Sanctos Saraiva, who has been the secretary of the Brazilian Union from the beginning, for his indefatigable efforts. A South American Christian Endeavor Union has recently been formed, and the conventions, state and national, I have recently attended in Rio, Sao Paulo, Jahu, and other places of Brazil show the extraordinary vigor and vitality of the movement in this great republic.

THE INTERNATIONAL MISSIONARY UNION

Twenty-fourth Annual Meeting

By Rev. ARTHUR W. STANFORD, of Kobe, Japan

ABOUT twenty years ago Dr. Foster invited the International Missionary Union to hold its meetings permanently at Clifton Springs, offering to build a suitable tabernacle and to entertain all members present at its annual gatherings. And every year since all who came, usually from 100 to 150, have been received with utmost cordiality.

The Union is unique. Founded by its venerable president, Dr. J. T. Gracey, for some years missionary in India, it is composed of about 1,150 members, all of whom are or have been foreign missionaries; no great number of these can attend any particular meeting, since most are on their fields. The meetings are notable for affording opportunity to hear more that is worth hearing about foreign missions, and from more missionaries, than any other meetings in the world. Nowhere else can one get, even approximately, such an all-round conception of the present status of the great task of world evangelization from the lips of over one hundred expert observers.

The annual meeting this year was held from June 5 to 11, with attendance of about 115 missionaries, representing some sixteen missionary societies, working in twelve countries. About two-thirds of these are in active service. Of American Board missionaries twenty-eight were present, more than half of whom are in commission.

The dominant note of all sessions was one of hope. The theme of the entire week was, "The Speedy Evangelization of the World." Earnest wishes were expressed for more workers in many lands, strong emphasis was put upon prayer as a reliance, and the troublesome subject of money was like Banquo's ghost.

A member reported $250,000 raised for foreign missions at the recent Baptist convention at Richmond, one man giving $55,000 and a Texan rising to state he was making the first speech of his life, but he wished to say that if they'd send out ten men and send the bills to him he'd pay them for five years. "An annual offering for foreign missions is an affront to God; it ought to come every week," said one speaker. The Pauline Rule of Three (1 Cor. 16: 2) was emphasized as the method for gifts: (1) individual, (2) systematic, (3) proportionate, while a

member added (4) sacrificial, giving until we feel it.

The work of the Baptists in Burma and among the Telegus is encouraging. Judson labored seven years for his first convert; but that mission had 720 new converts in 1906, while among the 8,000,000 Telegus they have had an average of 850 converts for every year in the life of the mission. The Lutherans reported great success also. Methodists told of their jubilee, in 1906, at Bareilly, India, where their first convert was baptized, July, 1858, by the missionary who made the report. In fifty years they have gained 132,463 converts in India.

The session for consideration of Mohammedan lands was the nearest to discouraging. The saddest note of all was from Persia. "One faithful missionary worked there twenty-five years and confessed, in sorrow, she knew not of one soul saved." But there were brighter touches to the broad picture. India, with 62,000,000 Mohammedans (more than all in the Turkish empire), furnishes conditions rendering it easier to work for them there than in Turkey. Methodists report fifty pastors in India converted from Mohammedanism. At least one entire village there consists of converted Mohammedans, and it is interesting to learn that the first convert of our Marathi Mission was a Mohammedan. The fact that the Syrian Protestant College at Beirut can attract 100 Mohammedan students in a total of 850 is encouraging.

Rev. C. P. Merritt, M.D., of the Sanitarium, but formerly of the American Board, led the session on China. "Some one spoke of the next fifty years; it's not the next fifty, but the next five, or at most ten, that will decide the fate of China. She has changed more in the last two years than Japan ever changed in two years," eloquently exclaimed a speaker who had been through more than one riot in China.

Conditions in the Philippines, as reported, showed in perhaps the most encouraging light of all. When Protestant missions began, in 1899, the Filipinos were "ripe for the gospel." One mission in these eight years has received over 20,000 converts, more than the total in several much older missions of that society; the work has been done in fourteen provinces where ten languages are spoken. Over half a million children are in the public schools learning English, while the Filipinos who speak English already outnumber those who know Spanish.

A map of Africa was shown with Europe, India, China, and the United States comfortably packed inside. Mr. Woodside said the missionaries created the first written language and literature in his field, and that the present product is dependent on the mission press. A colored missionary to the Congo ably described his work. Pictures showed natives, known to the speaker, with hands cut off — terribly mutilated by the savage minions of King Leopold.

The climax of all sessions was the final one, when the platform was filled to overflowing by missionaries expecting to return to their fields within the year. Each of the thirty-four was allowed two minutes in which to introduce himself and leave his parting message. Very appropriately Mrs. Foster, our hostess, was asked to deliver the farewell address to this platform company. After a few well-chosen words she left with us the assurance, "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

THE ANNUAL MEETING OF THE JAPAN MISSION

By District Secretary C. C. CREEGAN, D.D.

A SPLENDID opportunity to learn of the present condition and future promise of the Christian work in Japan, especially as it is related to the American Board, has been afforded Dr. Hitchcock and myself during the last week, spent in attending the annual meeting of the mission. This interesting session, the thirty-fifth, was held May 23–29 at Arima, a mountain resort near Kobe, and was attended by all the members of the mission in the country, save two or three, also by delegates from the missions of the United Brethren and Methodist Protestants in Japan.

Of the seventy members of the mission, it is worth noting that twenty-two have been in the field twenty-five or more years. Of these the following were present and had a prominent part in the meeting: Dr. and Mrs. Greene, Dr. Davis, Mrs. Gordon, Miss Talcott, Miss Gulick, Dr. and Mrs. Learned, Miss Barrows, Dr. and Mrs. Cary, Miss Parmelee, Dr. and Mrs. Pettee, Miss Colby, and Mr. and Mrs. Allchin. Of the veterans, Dr. Atkinson, who was detained by illness, Dr. and Mrs. DeForest and Dr. and Mrs. Taylor, who are in America, were greatly missed by all.

For intellectual ability, sweetness of spirit, consideration of the feelings and interests of others, and missionary enthusiasm, it would be difficult to find the equal of this body of Christian workers either at home or abroad. The devotional services, attended by all, were meetings of peculiar interest and power.

It was a great surprise to the writer to find the missionaries and their children, with only two or three exceptions, bound together in a church, with a pastor (Dr. Pettee) and deacons (Messrs. Allchin and Warren), performing all the functions of a church, but paying no salary, holding no property save hymn books and a communion service, and meeting for public worship once each year. I wonder if there is another church like this in all the world! The services on Sunday, May 26, with a sermon of great power in the morning by Dr. J. D. Davis, followed by reception of members and a tender observance of the Lord's Supper, and in the evening an address upon "Our Missionary Heroes," besides a meeting for children and also for the Japanese in the afternoon, made for us all a day which will long linger in the memory.

Among the addresses of exceptional interest I will name the following: "The Doshisha," by President Harada, who received a most enthusiastic welcome and made a very favorable impression; "The Condition of the Christian Church in Germany," by Dr. Sidney Gulick; "Glimpses of Mission Fields," by Dr. Hitchcock; "The Shanghai Conference," by Dr. Greene.

The Doshisha has entered upon a new era, and with 700 pupils in all departments, a united board of trustees, and an able faculty enthusiastic over the new president, all that is needed, it would seem, to give it the influence it had under Neesima is hearty co-operation on the part of the churches and sufficient endowment.

The delegates from the United Brethren and Methodist Protestants were men of fine ability and fraternal spirit, and there seemed to be a feeling on the part of all that these missionaries representing the three societies could unite in the work of evangelizing Japan even if the proposed organic union in the United States should fail.

After full discussion two resolutions of unusual importance were voted unanimously: —

(1) *Resolved*, That in response to the invitations of the Kumi-ai churches of Japan we cordially co-operate with them in the evangelistic work in Korea, and with this in view provide that one or more of the mission be sent during the present year to spend at least a few weeks in that work.

(2) The text of the second resolution is not before me as I write, but it provides for a committee on increase of evangelistic forces, composed of Drs. Davis, Greene, Gulick, and Rowland, and Mr. Olds, who are requested to confer with the standing committee of the Kumi-ai churches touching work in the neglected or poorly manned parts of the empire. The consensus of the meeting was not in favor of a reduction of the staff of American workers, but rather an increase in such fields as Tottori and Niigata. A joint meeting of this committee and the standing committee of the Kumi-ai churches has since been held in the city of Kyoto, and it is evident that the missionaries and Kumi-ai churches are equally in earnest to press the work of evangelization with great vigor in those parts of Japan where we are represented. There has been no time since the work of the mission began when the relation between the American Board workers and the leaders of the Kumi-ai churches were as cordial and brotherly as now, and all feel that a withdrawal of the missionaries, or any portion of them, in the near future would be an injury to the work.

Three impressions of this week abide: (1) If the Prudential Committee could attend the annual meeting of the mission in Japan and note with what care every committee does its work, if they could hear how thoroughly each question is discussed, especially if it is of a financial character, I am sure they would agree with my testimony when I say it has never been my privilege to attend a meeting of any kind in America where the business was so promptly and thoroughly done.

(2) In no mission field which I have visited have I observed such tender regard for the feelings of the native workers, such respect for their ability as preachers and leaders. A few weeks in Japan have given me an opportunity to confer at length with the Kumi-ai leaders, to study their methods of work and form an impression of their character and ability, and I venture the opinion that they are fully worthy of the confidence and love which the missionaries are giving to them. It is one of the remarkable facts in church history that men who are the peers of devoted and cultured missionaries — no doubt chiefly by their inspiration and instruction — have been developed in a single generation among the Japanese Christians. It gives us hope that Japan will soon be numbered among the Christian nations.

(3) If only the home churches could know these noble men and women, and could see the great work which, under God, they have accomplished in co-operation with their Japanese brethren, there would be a feeling of pride that we are so ably represented in this great land, and a profound conviction that the missionary enterprise is a magnificent success.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

MORE ENCOURAGEMENT

WE consider the financial showing for June as distinctly encouraging. June is more of a test of the churches than any month of the year thus far, and that they have fallen behind last year by not more than $5,881.12 we regard as a good sign, in view of the extraordinary conditions of one year ago. Of course the tug of war comes in July and August. The figures we print next month will go far towards settling the question of debt for the year. The receipts for midsummer in 1906 were unprecedented. We want to keep just as close to them as possible this year, and we urge all churches and individuals who can help to let us hear from them as quickly as possible. A great victory is in sight. Will you help us win it? Remember that our Treasurer's books close August 31. What you mean to do, do promptly.

THE FINANCIAL STATEMENT

RECEIVED IN JUNE

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$30,890.31	$15,594.14	$998.89	$3,824.97	$4,963.05	$970.00	$57,241.36
1907	25,009.19	17,452.11	618.88	3,967.35	3,784.25	1,020.00	51,851.78
Gain		$1,857.97		$142.38		$50.00	
Loss	$5,881.12		$380.01		$1,178.80		$5,389.58

FOR TEN MONTHS TO JUNE 30

1906	$278,092.59	$175,581.13	$16,620.29	$42,520.89	$108,150.74	$16,643.64	$637,609.28
1907	231,529.15	176,994.32	10,938.55	40,813.51	82,067.97	17,030.05	559,373.55
Gain		$1,413.19				$386.41	
Loss	$46,563.44		$5,681.74	$1,707.38	$26,082.77 *		$78,235.73

* We have received from the estate of George H. Weston the sum of $113,692.50. At the close of the year this amount will be added to the other legacy receipts and to the Twentieth Century Fund, and one-third of the total applied upon the year's expenses. While thus no definite statement as to legacy receipts can be made at this time, it is apparent the showing is better than the above figures would imply.

SOME RECENT GIFTS

Dr. Christie, of Tarsus, is in this country seeking to obtain the $10,000 needed for the completion of his boys' dormitory of St. Paul's Institute. Miss Helen Gould met him on the steamer and gave him a check for $2,000 to start the ball rolling. With such a start and such an indorsement he ought to secure the whole amount at an early date. He says, "When the $10,000 is obtained I take the next steamer back."

We were deeply touched by the gift of a widow and her daughter of a generous sum in gold, in memory of the husband and father, who was one of the most loyal and intelligent friends of the Board. The money was the gift of friends at the golden wedding. We handled those shining coins with "thoughts that do often lie too deep

for tears." Out of such incidents as this come the optimism and faith with which some of our friends credit us.

A Corporate Member starting for a foreign trip of several months and anxious that we close our year without debt was thoughtful enough to send us $1,000, a duplicate of last year's extra campaign offering. Another Corporate Member has sent us $5,000 for the regular work of the Board, the largest single gift received this year.

A teacher in one of our colleges in Turkey, who must return to this country, in writing us about his successor sends £40 (Turkish) towards his salary, at the same time deeply regretting that he must surrender to another a place of so much influence and power. A friend attending the missionary conference at Shanghai forwards his check for $1,000 for orphanage work under the care of Rev. George P. Knapp, of Harpoot, Eastern Turkey. Inspiration received in China bears fruit in Turkey. A gift of $700 toward the support of missionaries in our Eastern Turkey Mission comes from a friend in Connecticut. The Broadway Church of Norwich sends a generous gift of $1,000 toward the regular work of the Board. From still another friend on the Pacific coast comes $2,000 for this work.

HELPFUL PASTORS

Now is the time for our pastors to get busy, especially those who are on our American Board committees. Work in the summer counts double, because July and August are our most anxious months. We know of several pastors who are taking advantage of a quieter time in their own churches to speak for the Board in neighboring churches. Such an one is Rev. Wm. L. Bray, of Iowa, who is making several American Board exchanges, not forgetting to take up a collection. Rev. D. P. Hatch, of New Hampshire, as chairman of the committee for the central part of the state, has spoken for the Board recently in five or six churches and everywhere is received cordially, finding the literature the Board sends out "wonderfully interesting."

Brother pastors, Sunday evenings in the summer is a good time to try our stereopticon lectures. We have a vast array of slides and first-rate reading matter to go with them. Some Sundays we have as many as twenty-five sets out, and the pastors for the most part are much pleased. We have improved our slides a good deal in recent years, and if you have not used our new sets you can have little idea of their effectiveness. We are at work also improving the lectures. Mr. J. G. Hosmer, publishing and purchasing agent, will gladly supply information and forward any set desired.

FORWARD MOVEMENT AND STATION PLAN

The Kenwood Evangelical Church of Chicago was greatly stirred by Dr. R. A. Hume when he was last in this country, and now they agree to raise $500 per year under the Station Plan for work at Ahmednagar. Kirk Street Church, Lowell, Rev. George E. Martin, pastor, will support in part the important station work at Tottori, Japan. Pilgrim Church, Seattle, which is being supplied by Rev. Sydney Strong during the absence of Rev. and Mrs. Edward L. Smith, takes the work at Osaka, Japan, amounting to $700. The First Church of Keene, N. H., Rev. Arthur W. Bailey, pastor, has taken part of the work of the Tirumangalam station of the Madura Mission.

Another friend comes forward offering to pay the full salary of a missionary. He comes from California. We are steadily adding to our list of generous supporters on the Pacific coast. This friend is most fortunate, as we have assigned him one of our splendid new missionaries, Rev. Watts O. Pye, who sails for Shansi in September. The church in La Crosse, Wis., is in a partnership with the Dane Street Church of Beverly, Mass., in supporting Rev. and Mrs. Charles H. Maxwell, of Natal. Learning that their missionaries needed a team of horses for the

work, the La Crosse church raised the money for one horse. Perhaps Beverly will see that this horse has a mate. The church at Dalton, Mass., Rev. George W. Andrews, pastor, has recently undertaken the support of Rev. and Mrs. Theodore A. Elmer, of our Western Turkey Mission. The young people of the church remembered one of Mr. Elmer's little girls on her recent birthday by sending her some dolls which would delight the heart of any child.

MISSIONARY TOURISTS

A new kind of globe trotter has come to the front of late. The old kind we know all about — the man who travels from land to land and place to place, visiting heathen temples and shrines, but never going near a Christian church or looking up his countrymen who are devoting their lives to bring the people to Christ and to build up Christian civilization. Frequently the old-time globe trotter has come back with terrible tales of the missionaries — their luxury, indolence, inefficiency, and so on down the list — information smacking strongly of the smoking rooms of Oriental steamers. Such testimony has been doubly injurious because backed by a constant reiteration of the phrase, "I tell you, I've been there." We strongly suspect the reign of this man is rapidly drawing to a close, because the new globe trotter is in the field and is being heard from in a very positive way. It is coming to be the thing for Christian men and women to make foreign trips for the purpose of examining missionary operations and studying the native peoples under the instruction of the missionaries, who know most about them and who can give them access to the homes and institutions of these non-Christian lands. It is known that the Laymen's Missionary Movement is organizing companies of business and professional men to make missionary tours, and that already they have several representatives in the field. The plan is timely, both because such inspection is needed for the enlightenment of the American public and because many persons now have the leisure and the means for such trips. Thus far missionary tourists have been for the most part ministers and educators, but now that the attention of business men is being called to the matter we believe that many of this class will be starting for the East. We know of several young business men who are shaping their plans years in advance with reference to such a tour.

Congregationalists are well represented in this touring movement. A good many are known to us to be now abroad with a missionary interest; others have just been abroad, or are soon to sail. A list of such travelers would include many well-known and influential names. We are hearing from some of these tourists from time to time, and we have yet to hear from one who is not enthusiastic over the work and its prospects. We hope all who read these words will begin planning to make a foreign missionary tour at some time in their lives. There is not likely to be a better time than right now.

YOUNG MEN AND MISSIONS

There is no more important work for our Board to do than to interest the young men of our churches in the great enterprise of world evangelization. The intelligent, aggressive Christian young men of today are the ones who should appreciate most readily the grandeur of this work and be the quickest to seek partnership in it. That they have not done so in greater numbers is because they have not been sought out and made acquainted with the work and the workers in any adequate way. Their mothers and sisters are interested in missions through the Woman's Boards, and now that the Laymen's Missionary Movement has been started their fathers will be brought into line. But who is looking after the young men? The work of our Department for Education and Young People has developed the fact

that the young men we have in mind cannot ordinarily be reached through the Sunday school or any mixed organization in the church. Young men's clubs, where they exist, offer a good recruiting ground, but for the most part the young men must be sought out individually or in groups. If the Board is to attempt an extensive campaign of this kind it is necessary for us to have some officer equipped by a special and first-hand knowledge of the work on the mission field. What Mr. John R. Mott has done through his wide knowledge of the field to secure volunteers should be duplicated in behalf of young men who must stay at home. The Board is fortunate in having in Mr. Harry Wade Hicks one who stands ready for such a work and needs only the special knowledge acquired by foreign travel to equip him for the task.

The Prudential Committee, acting upon these considerations, have voted to send Mr. Hicks upon a foreign tour, lasting nine or ten months, beginning next fall. His itinerary includes Turkey, India, China, and Japan, and it is his intention to press into the interior of these countries and see the hand to hand work of the missionaries in out-of-the-way places. We hope to find three or four business men who will accompany Mr. Hicks, at their own expense, of course, and who will thus make up a sort of unofficial deputation. This is a rare opportunity, as special arrangements will be made for studying the work, and the party will have the advantage of the leadership of an officer of the Board. Naturally no general invitation can be made to join such a party, but we shall be glad to correspond with Corporate Members or others who may wish to consider the matter.

WE KNOW NOT HOW TO PRAY AS WE OUGHT

How often we feel the force of that statement! There is no Christian, no matter how earnest, who does not at times realize the utter inadequacy of his prayers both as to matter and form. Sometimes we are inclined to postpone prayer because our mood does not seem suitable for such a sacred act, or because God and all spiritual things seem far off and unreal. Of course prayer itself, good, honest, confessional prayer, is the best remedy for such a state of mind. But to be more specific, we have two suggestions to make for those who are under the influence of such moods. The first is that before beginning prayer you form in your mind some definite conception of God as Creator, Benefactor, Saviour, God as infinitely holy, God as high and lifted up, his grandeur revealed by the stars, or God as very near, revealed in human ways through Jesus Christ. Such a process of thought will help make the deity real, so that you feel the presence of the One you address in prayer. The other suggestion is that you try to realize God's world of sinning, suffering humanity. Try to picture to yourself the throngs of people in the great cities engaged in their various pursuits; think of the toiling, poverty-stricken, sinning masses in foreign lands. This will help you to pray and to pray unselfishly. God's interest in the world will become your interest. Jesus in his model prayer placed the kingdom in the forefront. If we do the same we will have material enough for prayer and abundance of the right spirit.

May we ask the prayers of our readers this month for our special efforts in the Home Department looking to closing the year without debt? Some of you cannot give very much, possibly nothing extra, but all can pray. Shall we not, then, pray very definitely and earnestly for this thing?

Topics Abroad: For the issues of The Hague Conference and peace and friendship between the nations; for the large number of missionaries returning to their fields of service or setting out upon their life task; for the native agency in all our missions, sadly crippled by continued retrenchments; for the progress of revivals in India, Japan, China, and Korea.

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

Premeditation

He is a wise leader who exercises foresight in planning his missionary activities. September is now only about five weeks away. The plans of the Boards are formed. The literature is ready. The need for thorough planning and statesmanlike execution of plans was never greater. And there has never been a time when people were more willing to consider missions and their personal relations to them. Are you ready to lead?

A Great Children's Book

Try "Uganda's White Man of Work" in the classes of the Sunday school between twelve and fifteen years of age. It can be used for supplemental work admirably, or for regular study if desired, for eight weeks. The Sunday school secretary of the Young People's Missionary Movement said recently that "it sells like wild fire" in Sunday school conventions

Study China

The reasons for studying missions in China this fall and winter are sufficient to warrant the most liberal plans in all the churches to encourage such study. There has been found no plan better than that by which eight consecutive Christian Endeavor or midweek prayer meetings are devoted to the subject. The Board furnishes all the helps necessary.

Librarians Take Notice

By a special arrangement the splendid collection of books on India, eight in number, comprising the India Reference Library, worth separately at retail about twelve dollars, can be bought now for three dollars and a half, plus transportation. This is a rare bargain. A catalogue will be sent on application. It is the best opportunity yet given to get a good collection of books on India for a church, Sunday school, or private library.

Advance for the Middle West

The Young People's Missionary Movement has decided to open an office in Chicago on or about September 1, and has called an able secretary from the pastorate to man the post. His name will be announced later, for he has accepted. Experience as a missionary and wide knowledge of conditions in the middle Western states, combined with other high qualifications, make his appointment one of great significance to the district secretaries of boards centering in Chicago and Kansas City. Another summer conference will also be opened in 1908 near Kansas City. Let the leaders of the middle West take notice, and plan a great advance in foreign missionary work to meet this noble service of the Young People's Missionary Movement.

The National Council and Young People

Why not have more *young* men and women at the National Council and the meetings of the Boards? Cleveland can hold as many self-entertained visitors as care to go. There is no finer convention city on the continent, and, "Congregationally speaking," it cannot be outdone in attending to the interests of our churches. Let pastors and others encourage young people to attend, and especially young laymen, that the present generation of the young may be inspired and equipped for their future labors in the denomination.

Help Needed in Recruiting

Speak to the young men and women who are college graduates and who now are teaching school about several teach-

ing positions open in Turkey, India, Africa, and elsewhere. After two addresses on China, by Mrs. C. A. Nelson, of Canton, and Miss Frances B. Patterson, of Chicago, at the Lake Geneva Conference, recently closed, no less than four persons made special inquiry about places in China. Every Christian in the churches has an opportunity to help in the search for these and other candidates for appointment.

Young People and the Herald

At a recent meeting of thirty-three Congregational young people seventeen subscriptions to the *Missionary Herald* were received.

Institutes Multiplying

Excellent plans have been made by the committee in charge of the Christian Endeavor Assembly at Sagamore Beach during the last week of August for a missionary section. The Green Mountain Institute, Fairfax, Vt., August 5–11, Rev. A. F. Ufford, Fairfax, chairman, is another promising conference in which missions will have a large place. The new assembly at Wolfboro, N. H., under the active leadership of able men, will have a missionary hour. Wherever and whenever Christian people meet for summer study and recreation, missions can well be given a prominent place on the program. It is encouraging to note this evolution in programs, and a matter of regret that so many find difficulty in discovering *experienced* teachers. It is a hopeful sign, and the supply will soon be met, for there is greater interest than ever in the investigation of missionary questions by thorough study. Attendance at all of the meetings mentioned above is urged by the Young People's Department.

A Generous Service

Some months before the Morrison Centennial Conference at Shanghai, Miss Viola Seawell, of Clearwater, Cal., a contributor to the Station Plan fund for Shao-wu, China, thought of asking other contributors to assist in sending Dr. J. E. Walker, the senior missionary of Shao-wu, to Shanghai to attend the meetings. With the consent of the officers she proceeded with private correspondence, and as a result Dr. Walker attended the meetings, through gifts over and above what the donors were already giving. This was a gracious service, which is appreciated certainly by Dr. Walker and the Shao-wu missionaries, and by the officers of the Board as well.

Sunday School Foreign Missionary Day

October 20 is American Board Day in the Sunday schools. Full plans will be announced in the September issue, but correspondence is invited now from superintendents who desire more than two months for preparation. The Board has a few fine plans ready for the Sunday schools this year, which we hope will be useful to all the Sunday school workers and members.

Sendai Station Plan Change

By reason of the new arrangement with the Japan churches, whereby the Japanese Congregational Home Missionary Society assumes future support of the work in churches heretofore receiving grants from the Board, the Sendai station has recently been closed as one of the fields supported through the Station Plan. A letter has been sent to contributors explaining this fact, and offering other attractive opportunities for investment. This fact about Japan ought to be a great encouragement to all who understand it, for it marks the normal consummation of missionary effort on behalf of churches now able to care for themselves, thus leaving the funds of the Board free for other important work in Japan.

Mission Study for Men

Encouraging reports come from an increasing number of men's clubs and classes, indicating a growing interest in the study of conditions in foreign lands. The study of missions by men is a road with many bypaths, through which, by current reading, we gain knowledge of other peoples and their

social, industrial, commercial, political, racial, and religious life. Missionaries have to do with a work affecting profoundly every phase of personal life. Just how the missionary does it, the difficulties encountered, the reception given him by the people, the successes attending a persistent administration of educational, medical, industrial, and thoroughly evangelistic institutions and agencies — these subjects should inspire any group of men. Let the tide of practical interest in these things grow among the men, and new life will come into the churches. And of course new interest stimulated by facts will generate new enterprises abroad through the appointed missionary agencies. The Board would like to hear from clubs and classes of men desiring material for reading and study.

The Lake Geneva Conference

Two hundred and two carefully chosen men and women, representing large groups of organized churches, met from June 25 to July 3 to study missions. Assisted by fourteen missionaries from abroad and secretaries representing home and foreign boards, and under the leadership of the trained workers of the Young People's Missionary Movement, the conference moved on with rare power. All the fields of the world were presented in panoramic view. Every possible viewpoint was taken in the search for knowledge and inspiration. How to qualify to teach and lead the forces in the churches was the main question. And how to report the conference in action was the personal inquiry of every delegate.

The missionaries say that the object of the conference was fulfilled. Several volunteered for foreign service. Any conference that helps its delegates thus must be serious and thorough in its method. In one of the seven normal classes on the teaching of missions, with about twenty members, the objective was finally reached of organizing not less than five hundred mission study classes through their personal endeavor. This ideal illustrates the practical issue of every feature of the program. The five classes on China, using "The Uplift of China," by Arthur Smith, and two classes on "The Challenge of the City," by Josiah Strong, should result in a wide extension of mission study in the fourteen denominations and seventeen states represented.

To ground the work of the sessions in the truths of the Bible an evening course of lectures on "Fundamentals of the Christian Faith" was given by Rev. L. H. Hough, of Long Island City, Long Island. The character of the message to be given to non-Christian peoples and the spirit of its delivery were most ably presented in this series.

The decision of the Young People's Missionary Movement to open a Chicago office, elect a Western secretary, and start another conference in the neighborhood of Kansas City for 1908 illustrates well the quiet but sure method by which this unselfish organization strengthens the hands of the Board Secretaries of the country. If the Movement can do for the Church of Christ, with respect to systematic and proportionate giving, what it has already done so well for missionary education, it will make another unique contribution to the service of missions.

Personal Hardships

The article by Mr. Partridge on the next page is a fine illustration of the importance of high standards in choosing foreign missionary candidates. Miss Graffam and Mr. Partridge are, however, only two of 570 who represent Congregational young people in foreign lands. It is through such that the real nature of Christ's kingdom is expressed to the non-Christian peoples of the earth. And when they accept Christ they do it voluntarily, because they want to express in their lives a similar character. There is nothing in the statement of opponents to foreign missions that Protestant missionaries force non-Christian peoples to accept a religion they do not want.

ROUGHING IT IN TURKEY

By Rev. ERNEST C. PARTRIDGE, Sivas

REV. E. C. PARTRIDGE

It had been my intention to make a tour to Divrik as early in the spring as was possible. Twice we were on the point of making a start when storms prevented; when a telegram was received from the preacher and the brethren, urging that before starting for America we visit them, Miss Graffam and I understood that the road was open and started at once. The round trip occupied from March 20 to April 3.

The first part of the way the road was a made one, being the post route to Harpoot and Bagdad, but the rest of the journey to Divrik was by a footpath over and through the mountains. The third night we spent in a Kurdish village of seventy-five houses. The Kurds are the most pitiable people we met. They have no schools, no churches, no religion, and apparently no desire for anything religious. They are, however, very hospitable. Saturday we had the hardest day of the trip — eight hours over a high mountain, where the snow was very deep and where part of the way the wind was so severe that for about two hours I had serious doubts whether we would get through. Part of the way the horses broke through the snow and floundered badly, but after we passed the crest of the mountain the last three hours were easier.

Divrik is a city of 2,000 houses, 500 of which are Armenian, of which, in turn, about fifty are Protestants. We were cordially welcomed by the preacher, Bedros Eff., the teacher, Bible-reader, and many of the brethren. It was our expectation to remain only three days and then to go to Gurun for a short visit, but at the end of three days the road was impassable, so that we were obliged to stay eight days. This was a very good thing, as it gave us time to see more of the people. We made more than fifty calls, visiting all the brethren, and receiving calls from hundreds. On the Sunday before our departure we received eighty. We found the people in their usual condition, quarreling about unimportant matters, and it seemed best, instead of spending time trying to settle up such things, to preach and pray in the hope that more good might be done. We began a daily prayer meeting, which grew in attendance and interest. On Wednesday, when our remaining a second Sunday was settled, some of the brethren wished to have a communion service, saying that they had had only one in five years because of their quarrels. We held two church meetings and two committee meetings and found the members practically united, whatever trouble there was being among Protestants outside the church membership. It was therefore decided that a communion service be held on Sunday. We were pleased that two young men

and one young married woman voluntarily presented themselves for examination for church membership, saying that they considered it their duty to work inside the church. It was a pleasure to us on Sunday to administer the communion, receiving three new members and baptizing nineteen small children. The interest among Gregorians in this service was such that an hour and a half before the time to begin had arrived the building was packed. Fearing disturbance, we seriously considered deferring the communion to another time and place. The people, however, were very orderly. I estimated that more than three hundred persons were present in the four rooms of the building and outside the door and windows. After this service we went to the house of a paralytic brother to administer the communion.

Monday morning, in a blinding snowstorm which made travel seem impossible, we left Divrik in faith that the weather would clear up. Two hours later the sun appeared, and though we had frequent flurries of snow we were not seriously hindered in our journey. This return trip was the hardest I have ever experienced. In order to come in three days we had to travel eight, thirteen, and twelve hours, respectively. During the second day out, when we traveled thirteen hours, the last three were up and down Snow Mountain, reaching the khan a little after dark. Of the other ten hours at least six were spent crossing and recrossing the water, and for long stretches following in the beds of streams where the water was from six inches to three feet deep. Towards night it turned cold, and our water-soaked clothing and foot gear froze, rendering travel very difficult. The snow was four to six feet deep and the road a path seven to eight inches wide, from which if the horses stepped three inches too wide they were buried in the snow up to the neck. We frequently encountered soft places, where the horses fell off the path, first on one side and then on the other, until they were so exhausted that they had to lie still to get their breath before we could again get them straight on the path. During this day we must have walked three or four hours on foot. One of the horses in floundering in the snow got his foot in the stirrup and barely escaped throwing himself into the river, fifteen feet below. The hardest part for me in such journeys is not the fatigue of long days of riding and walking, which I rather enjoy, nor the fleas and bedbugs, of which there are too many, nor the food, which is sometimes unbearable; but the close, filthy air of the crowded and noisy khans, and the consequent lack of sleep. The last night we spent in a room with our Turkish soldier, three Armenians, five Kurdish pack-train men, and a calf. We had no bedding except one filthy mattress. The last day we reached home an hour after dark, preferring to travel the last part of the way slowly, because the horses were tired, rather than spend another night almost in sight of home.

This is the hardest and one of the most interesting and, I think, useful tours I have ever made. The preacher and teachers are doing hard and self-sacrificing work. They have the support of a few earnest Christians, who are determined that the church shall be built up. The services and the school are in a very hopeful condition and filling a great need, though hampered by the lack of a suitable building. Most respectable houses in America have woodsheds which are better than the rented rooms now occupied; but we live in hope that the permission asked from Constantinople for a new church and school will soon be granted and that next summer work on the new building may be begun.

FOREIGN DEPARTMENT

THE VIEW AT THE FRONT

A Letter to the Constituency of the American Board from Their Missionaries in India and Ceylon

Dr. J. P. Jones forwards this ringing message from Kodikanal, where our South India and Ceylon missionaries go to recuperate. At that beautiful resting place amid the mountains they gather to be refreshed in body, cheered in heart, and quickened in spirit. The eighteenth convention for the deepening of the spiritual life was held in the American mission church there last May. Afterward they drew up this letter, which all signed, the outcry of their hearts to us in the home land.—THE EDITOR.

Christian Friends and Fellow-Workers in the Lord:—

WE, your representatives and missionaries in this great land of the East, send to you our hearty greetings in the Lord. We are proud of the honor, not only of being our Lord's ambassadors, but also of being your representatives among these ancient peoples of India and Ceylon.

India and Ceylon constitute an area as large as the United States east of the Mississippi River. They include one-fifth of the people of the globe. In this empire you have three flourishing and promising missions, viz., the Marathi Mission in Western India, the Madura Mission in Southern India, and the Jaffna Mission in Northern Ceylon. Because the first is 1,100 miles from the second, and still farther from the third, its members rarely meet with the members of the other two missions.

Just now, however, it is the privilege of nearly all the members of the Madura and the Jaffna Missions and six members of the Marathi Mission to be gathered together for a brief season of rest upon these mountain tops in Southern India. During these days of quiet our thoughts often go to the home land, not only to the dear children from whom many of us are separated, but also to the many thousands who are praying for us, and who are loyally supporting us and the work which we are conducting.

Brethren, we are overwhelmed with the burden of responsibilities which rests upon us. Within the territories of these three missions are at present found communities which aggregate a total of five and a half million souls. More than nine-tenths of these people are non-Christian. And we regard all of them as, in a peculiar sense, members of our parish. They are men and women for whom we feel a special responsibility, and to whom it is our constant endeavor to present in many ways the light of the gospel in the face of Jesus Christ.

Within this area it has been our privilege to gather from these teeming millions of non-Christians a Christian community of 35,232 souls. And of these 14,720 are full members of our 109 churches. Most of these people we have taken from the lowest stratum of society. And it has been our privilege to so train them and their children that we are proud to think of them today as standing among the most progressive and the best educated of the people of this land. We believe in the power of a Christian education, and we have today in our 530 schools, colleges, and theological seminaries 26,642 students, many of whom are Christian children, destined to become leaders in the cause of Christ and men and women of power in the whole community.

But more than three-fourths of our

scholars are non-Christian youth, who are daily brought into vital touch with God's own Word, and are inspired more and more by Christian ideals. The work of educating these young people is in itself a vast responsibility and a glorious privilege. These Christian schools have already done wonders in the work of disseminating Christian truth and Christian conceptions of life and duty to the uttermost regions of this land.

Brethren, *opportunity* is the keyword of our situation in India today, and we wish that we could adequately reveal to you the glorious opportunities which everywhere open before us and which inspire us in the Lord's work in this land.

Under the ægis of this just and benign British government we have protection to preach the Word of God in every hamlet and town in the country, without let, hindrance, or molestation. And in this work we are no less cheered by the universal willingness of the people to give patient and courteous audience to our message.

The opportunity of presenting daily in our schools, with directness and loving earnestness, God's Word and its message of life to so many thousand youth in their impressionable age is one that we never fail to magnify.

In like manner we are deeply impressed with the boundless opportunities which are presented to us for the creation and the dissemination of a healthy Christian literature for the people of this land. Every year adds many thousands to those who are able to read, and they are desperately in need of a literature which is wholesome, helpful, and elevating in its influence. The press today has become one of the most powerful departments of missionary activity in this land.

To you in that far-off land the news of the unrest, the discontent, and the uprising in India carries the impression of reaction and of opposition to all the best that the West has brought to the people. To us the situation presents an altogether different scene. It is rather the awaking of a great people from the slumber of ages and centuries. The dawn of a new consciousness of their power and of their national self-respect has broken upon them. They feel as never before the privilege and the honor of liberty and of independence in politics as in other departments of life. This is the result of the last century of Christian teaching and of the wise guidance and generous treatment of the government. And if this movement may sometimes blindly seek expression through revolt, and if it may frighten many by its reactionary character, we who are here on the field and have a part in this great work feel that it is one of the most significant, if not the most healthful, signs of the times, and that it will ultimately redound to the glory of our cause and to the advancement of Christ's kingdom.

And even though many Hindus today have conceived a spirit of opposition to organized Christianity, these very men, with sincerity and deep appreciation, exalt our Lord as the exemplar of mankind. It is to us one of the most encouraging facts that Jesus the Christ finds ever increasing appreciation among the non-Christians of India. Especially among the educated his life and his teaching find constant study, deepest regard, and frequent appropriation. In this land, where no incarnate ideal of life has ever been found in the past, our Lord himself is becoming more and more recognized as the perfect ideal for all men, regardless of their outward faith. And we believe that, through this growing appreciation of our Lord, India is soon to come into her own acceptation of him as the supreme Lord.

And what shall we say concerning the infant Christian church which has already been gathered here in his name? We find unbounded opportunity in the guidance of the church and in the work of inspiring and directing the Indian leaders of the church. Within our three missions today there are 1,582 men and women who are

A SLICE OF THE RAW MATERIAL

Representatives of the Bhils and Mangs, outcastes of India

THE PRODUCT

A group of Christian workers, converts from the Mangs, and now laboring among them. Aggregate salary of the eight, $30 a month! Supported by Lowry Hill Church, Minneapolis.

consecrated to Christian service and who devote their time to the manifold departments of Christian activity in behalf of the church and the community. Of these, seventy-one are ordained men and eighteen are university graduates. These men and these women are growing in power, and are becoming more and more trustworthy and self-reliant, and are better qualified as leaders of God's people in this land. It is our joy to be their counselors, as it is our privilege to add cheer and inspiration to their life.

And finally we are deeply grateful that the very fact of our being Americans furnishes to us added opportunity in India. For in these days of unrest and suspicion, Americans are recognized as having no political object here, no other aim than a disinterested purpose to help and to bless the people. To the Hindu America is the land of liberty and of generous sympathies, the land of light and of unbounded philanthropy. So that we, its representatives, at times have more grateful welcome and more appreciative audience than some others, and our message more thoughtful consideration and more prompt acceptance. In other words, we are known to be the friends of India, and we are welcomed and treated as friends.

These then, brethren, are some of the facts which cheer us, and which furnish to us the greatest opportunities for Christian activity that servants of Christ can find in any land upon the earth.

Yet let us confess that we are not as happy as we might be. It is left for you to fill up our cup of joy in this land. We are troubled because of two very serious disabilities. Many of the best opportunities which present themselves to us in this land today we are unable to improve because of the want of men and of money.

Our force of workers is much depleted, and we have sent forth cry after cry to the Prudential Committee for re-enforcements — for men and women to come out to strengthen us in this great conflict of the ages. The sad response which we receive is that suitable men and women are not available, that few are willing to consecrate themselves to this noblest of all callings in this most interesting land and among this remarkable people.

For years our appropriations have been reduced because the funds of our Board are unequal to supply the growing work. Many congregations might be established, and scores of schools might be opened. But men and means are not available to push forward this work. The Lord beckons us to go on, the condition of the people cries to us for advancement, our own hearts are enthralled by the vision, and we are eager to reach onward that we may add victory to victory. But alas! the home churches fail to respond to our pressing need, and the consecrated youth of America fail to appreciate the growing opportunities of India.

We draw new hope from the Laymen's Missionary Movement in the churches of America. We specially look to the laymen in the splendid constituency of the American Board to inquire into the opportunities and needs of their foreign missions. We shall welcome visits from their representatives.

We thank God at every remembrance of you all. We are grateful for what you have done and are doing. Brethren, pray for us and for the mighty coming of the kingdom of God in this land. Do sustain us by your offerings. Above all, send to our support your best sons and daughters, that they may have a blessed share with us in this work. This is the day of God's call. Shall we heed it? Let us all say, "WE WILL."

Yours in the service of our great Lord and Master in India,

Signed by

THIRTY-EIGHT MISSIONARIES.

FRESH FACTS BRIEFLY TOLD

How We Force Missionaries on China

Dr. Barton, on getting a report as to the situation at the Board Rooms while he was on the way to Shao-wu, wrote back, under date of May 29: —

"We are sorry the financial outlook is no better. What is the matter with our churches? They can have no conception of the needs and opportunities of the work out here. Yesterday, a little past the middle of the forenoon, we touched at Yong Kou, one of the Shao-wu outstations. We were met at the landing by a company of Christians from that place, who had come to present a petition to the Board through us to send them a missionary family. They are on the river 240 li from Shao-wu and 510 li from Foochow. They say there are 1,000 Christian Chinese already in their district, and that the presence of a missionary is essential to the best progress of the work. The church there is practically self-supporting, with a large number of outside places where there are members and inquirers. In hopes that a real live missionary might come to them, they, the Chinese Christians, have purchased a large tract of land for a missionary residence, and now offer it for the purpose. The petition has some one hundred signatures, and is a mighty plea. And yet some men still will say we are forcing missionaries on China! If such an one could have seen that group of earnest Christian men standing upon our boat and pleading for a missionary for their city and district, he might have received a ray of light upon the subject."

Child Widows in India

There are so many discrepancies and inaccuracies in current statements about the number of widows in India that Rev. John S. Chandler has looked up the figures of the census of India for 1901, with this result: —

The number of widows in all India was then 25,991,936; widows under fifteen years of age numbered 391,147; under ten years of age, 115,285; under five years of age, 19,487. The following table shows the age of these girl widows in the Madras Presidency: —

Age.	Number
Below one year	15
One to two years	23
Two to three years	60
Three to four years	157
Four to five years	362
Below five years	617
Five to ten years	3,751
Ten to fifteen years	18,078
Below fifteen years	22,446

A Notable Gift to Talas

A short time ago an Armenian in New York offered the American School for Boys in Talas (Cesarea, Turkey) £T.500 ($2,200) on condition that the school raise £T.500 more within one year from March 7, 1907. This friend of the school requested that his name be kept secret. His offer has no other condition except that the gift should be duplicated. He understands clearly that the school belongs to the American Board and is under the sole control of the mission. Mr. Wingate writes that he is, therefore, making appeal to a few personal friends — not to churches or in ways to encroach on the regular income of the Board — for help to meet this generous offer.

What Are We Coming to?

At the recent annual meeting of the Marathi Mission it was definitely proposed that, in view of the shrinkage in the Board's receipts and the consequent retrenchment made necessary year after year, the mission should close two of its stations or turn them over to another board, so as to conduct more effectively the work which would be left. There was difference of opinion among the members of the mission, and the matter was referred to the Prudential Committee for counsel. The mere stating of such

a proposal indicates how serious is the situation on our mission fields, when patient and self-sacrificing men and women feel that they can bear no longer the strain of seeing their work languish, and that if it cannot be adequately maintained it must be cut off. Doubtless it is better to concentrate work and institutions than to keep them inadequately maintained, but it is disappointing and humiliating to think that in our oldest mission field we must seriously consider abandoning work that is well begun, and that while we are hurrahing for a Forward Movement we do not take care of what we have.

A NURSE IN A WARD

The American Mission Woman's Hospital, Madura

The Woman's Hospital at Madura

In his visit to Madura, Dr. Creegan was greatly impressed with the importance of the Woman's Hospital there. "The fame of Dr. Harriet E. Parker," he says, "like that of Dr. Van Allen among the men, has reached every part of Southern India, and the sick of every religion and caste come to her for healing." A few statistics will show the scope of this single field of our mission's work in Madura: —

Total number of treatments last year (of which 508 were surgical cases)	39,789
These were of the following classes:	
Europeans and Eurasians	145
Mohammedans	820
Native Christians	6,607
Hindus	4,869

Since there are Christian services in this hospital as well as in Dr. Van Allen's, it is impossible to estimate the good accomplished through the medical work.

A BIBLE-WOMAN TEACHING PATIENTS

The Plague at Sirur

The plague is still a menace in India, and recently revealed its dread presence at Sirur. Mrs. Winsor reports the remarkable fact that not one Christian had it, and no other who had been inoculated by Dr. Beals or Dr. Winsor. With the passing of the scourge all the teachers were called into Sirur and had a grand thanksgiving service, occupying one Sabbath; also a communion season. "Such a day of thanskgiving!

Hindus and Mussulmans looked on in amazement."

Does Japan Need More Missionaries?

Dr. Learned reports an article in the last *Kiristokyo Sekai*, probably by Mr. Makino, as giving the real Japanese view of the situation concerning re-enforcement of the mission: "The amount of it is that more missionaries would be welcomed, but as it would take them at least ten years to become fully prepared for work it would be better to give aid to the various enterprises carried on by the Japanese churches, such as publication."

Dr. Learned adds: "I am sure that the Kumi-ai people, at least the great majority of them, are truly cordial towards the mission, and desire to have its work continued for many years to come, which of course involves some re-enforcements from time to time, but that anything like a movement to increase largely the missionary force would provoke more or less resentment and would be unwise. It is earnestly to be hoped that this discussion about a large increase, which we can hardly hope to be feasible, will not distract attention from the moderate increase of means (especially financially) which is undoubtedly needed, and which is within the bounds of hope if the Laymen's Movement amounts to anything. I do hope that people will not get the idea that the choice is between a great increase and none at all."

The Year at Euphrates College

The college year at Harpoot, Eastern Turkey, is now drawing to a close. With some 950 boys and girls in attendance in the various departments, it is an occasion for gratitude that there has been no serious illness during the year, and that there has been very little friction of any kind and no trouble from without. Local officials have been kind, while at the same time the faculty have been careful to secure loyalty to the government in every department. The college is deeply indebted to its late treasurer, Dea. J. W. Davis, of Newton, for his tireless devotion to its interests during the last fifteen years, ill health at last compelling him to lay down his office. The industrial department has been very serviceable, not only in teaching seventy-five boys useful trades, but also in helping them to a partial support in securing an education. Excellent work is done in all the departments. The college has outgrown its old quarters, and enlargement is absolutely essential, but funds are needed, as also for the proposed Annie Tracy Riggs Memorial Hospital.

LETTERS FROM THE MISSIONS

CENTRAL TURKEY MISSION

WEST OF AINTAB

President Merrill, of Central Turkey College, writes from Aintab, under date of May 21, of a trip of two weeks and a half, taken with Mrs. Merrill among the churches in Aintab station lying to the west: —

"We left Aintab Saturday morning, so as to spend Sunday with the church in Kilis. The people here seem very cordial toward their pastor. Compared with other churches, they have given a large amount of money this year, especially to finishing the inside of their church building. The church is self-supporting so far as the pulpit is concerned. A son of the church who is in business in America makes a considerable contribution annually to the running expenses. The boys' high school fits students for the fifth class at college. A choir of young men and young women sings at the church services. The young people are raising money for a kindergarten.

"The Gregorians in this place have a strong high school and hope that their graduates will enter the freshman class at college next year. There is a growing evangelical party and

AINTAB

movement among the Gregorians, the head teacher of the school, who is a graduate of the college, being one of the leaders. Gregorian women have recently gone from Aintab to Kilis to do special Christian work among the Gregorian women there. There is an Arabic-speaking Greek community in Kilis, as large as the Protestant community there, for which we are doing nothing. They have low schools or none. One boy from this community is now in the preparatory department at college.

Suadea

"Thence we went by way of Antioch to Suadea, which differs from most of the towns in Turkey in that the houses are not clumped together, but are scattered through the gardens which fill the fertile valley of the Orontes. The inhabitants are Greeks largely and Fellaheen. Among the latter the Reformed Presbyterian Church had about forty schools up and down the coast. But one day the government said that these fire worshipers were henceforth to be recognized as Moslems, and with one word these schools thus were closed. At Suadea a boarding school for girls has been continued until the death of its lady principal, a year or more ago. There are also congregations and some schools at various places along the coast.

Easter at Kessab

"We spent Sunday, which was Easter Day, at Kessab. The morning service began before daylight, the church being packed with a congregation of about one thousand. The preacher had invited me to preach, and I did. The contribution was for home missions, and it was very interesting to see how everybody gave something, though most of the coins were small. Once, on the women's side, the deaconess had to empty the collection tray into her pocket and then go on again. The people listen as one man. When it comes to singing, they know the hymn book by heart, and when a certain number is announced they are all ready to join in on the second line. In the

forenoon there was a preaching service at the neighboring church of Aekizolook-Kerkine, and before we were back from that Mrs. Merrill spoke to a meeting of women in Kessab which filled nearly three-quarters of the church (attendance about seven hundred). In the afternoon there was communion, in which the Aekizolook-Kerkine church joined, their pastor and I speaking. At this service the women's side was crowded, though children were not to come. The men's side was not so full. As our time was short, we had to have still another service before the day was through. About half-past five I spoke to the younger men on education. The meeting was held in the new, large room of the boys' high school. Incidentally the meeting brought out an unknown service of the college, when the younger of the teachers of the school, a young man who has finished the college preparatory department, told how, when he went to college, he was a good-for-nothing and had a share in all the mischief that was going, but that there a new purpose came into his life.

Day Schools and Sunday Schools

"The people in Kessab like their preacher very much. The greatest emphasis in the place just now is on education. Miss Chambers has contributed to this by her oversight of schools and by the attention she is giving to the high school for girls. The people are making fresh efforts to raise an endowment of 500 liras for the boys' high school. They prepare already for our sixth class, and expect to have the boys ready for the fifth class another year. Next year they expect to employ four teachers for the boys' school. It is said that in the village there are about 6,000 children. Surely their training is no small matter. The same educational tendency is seen in the pastor's work. He is giving his chief efforts to the Bible school. Instead of the International Lessons, they have been studying the epistle to the Galatians. He has prepared copies of an outline for each lesson and then has taught the lesson to the teachers during the week, they teaching the same to their classes on Sunday. Saturday night we met with the teachers, forty or more in number, including the primary department. The question of employment for the young men is very pressing in Kessab, and the preacher is thinking of trying to introduce new trades or of having some kind of manual training in connection with the schools. The ordination of this preacher in the fall is desired.

Antioch

"The afternoon we reached Antioch I went to see one of the Greek priests about the possibility of students from that community for the college. Here again is a very large, Arabic-speaking community which we do not touch. The Covenanters have a work in Arabic, but it has not taken hold deeply. Our own congregation is small, and the language used is Turkish. It is for the sake of such places as this that we want to put Arabic into the college curriculum. The answer of the priest

ANTIOCH

was not very satisfactory, but he said that I might write again later about the matter. In the evening there was service at the church, at which I spoke. The congregation was increased by men from outside — relatives of students, friends, and others. Perhaps they numbered sixty. Afterward I talked with the committee about the future. The present preacher is disheartened and doesn't want to stay. They need an aggressive Christian worker, but can pay very little toward his support. There was a bright spot in this visit, however. A young man came to see me who had recently become a Christian, and he wanted to talk about his spiritual life. Antioch is a hard and wicked city. The Christian women go veiled, not simply the Moslem women as in other parts of Turkey.

Aleppo

"From Antioch we went in two long days, again by carriage, to Aleppo, where we arrived about nine o'clock Saturday night. Sunday morning I went to Sunday school and found the church full with the adult department, while intermediate and primary departments were conducted in other rooms. In the afternoon I preached at the pastor's invitation, the church being full. The money-getting fever is one great foe with which this church has to contend. Another is the prevailing immorality. This is another place where Arabic is the common language, and for an impression on the people Arabic must be used. Almost all of our congregation are from outside, not native to Aleppo. All the education of the city is in Mohammedan, Catholic, or Jewish hands. Catholic Greeks form the largest community. There is need for a first-class high school teaching English, and it might soon be self-supporting.

"Leaving Aleppo Tuesday forenoon, we were in Aintab Wednesday afternoon, thankful for the opportunity to visit the churches and that our journey had been accomplished without accident."

JAPAN MISSION

THROUGH A WOMAN'S EYES

Mrs. J. H. Pettee writes from Okayama, under date of June 4, this telling appeal: —

"Did you ever wake in the morning with a longing desire to be three people just for that one day, that you might for once in your life accomplish 'one good day's work'?

"That is the only way I can express to you my feelings when I think of the Miyazaki and Tottori fields as I have seen them within the last six months — Hososhima, Nobeoka, Tsuma, Tsuno, Takanabe, each of them with women and children so ready and willing to be taught. I can see now the dear, little upturned faces as I talked to them of Jesus Christ, the orderly quietness of those who belonged in the attempts at Sunday schools, through that trip from the coast to Miyazaki, the center of the work in all that half of the island of Kyushu; certainly one of my three selves should be there.

"Are they alone? No; brave, patient Miss Gulick, busy, day in and day out, with Bible classes and women's meetings and Sunday schools and the boarding house for schoolgirls in her own little cottage, is there, but she cannot be everywhere and do everything. She needs help, as does Mrs. Olds, whose family cares keep her from touring work, though she finds all and more than she can do for the women and children of Miyazaki city itself.

"This is not re-enforcements we are pleading for down in Hyuga province; it is filling up just a bit the vacant places left by Miss McCandlish, Mrs. Clark, and dear Mother Gulick, who lived and loved and labored there till called in God's good providence to other places, one of them even to God's right hand.

"This is my official plea for Miyazaki, as I was asked to make it by the mission in annual meeting at Arima, because I am the latest woman to see and feel the needs of the big southern province. One more woman there can

do so much to gain that whole region for the Master. Can you not find her for Hyuga, the lonely, the needy, the waiting field?

Tottori Also

"My second self should fly to Tottori, that lonely outpost shut in from the sunny, progressive Japan, as we know it, by a range of mountains, with its roads almost impassable in winter.

"Mr. and Mrs. Bennett, young and brave, are glad to be there, but so overworked, so busy, busy, busy. Kobe College generously gives and has given of her best, last year and this, to help them out, but the promise is only till April next.

"Others will write more fully of the present work and its urgent calls, but let me add my plea for the need of companionship. Life in a mission station is a constant giving out; we need others beside the people we teach, lovable and companionable as they are. We need the help and inspiration of our equals, of trained minds, and spirits fresh from the 'practice of the presence of God.'

"Such comrades halve our perplexities and trials and double our usefulness and effectiveness. Send us help, lest we faint by the way."

ANOTHER WOMAN'S PLEA

Miss Charlotte B. DeForest, writing from Arima, where the annual meeting of the Japan Mission had just been held, voices the appeal of that mission for a lady missionary for Tottori. We can quote but a fraction of her plea: —

"In the rough, Tottori province has a population of 600,000 people, Tottori city, the provincial capital, having about thirty thousand. The city of Tottori is a strategic point for a large district on the west coast of Japan. It has the highest schools in the province, with the possible exception of the agricultural school at Kurayoshi (where one of our evangelists is stationed). Tottori Normal School sends out teachers to all the neighborhood, its middle school sends students to the colleges in larger centers, or graduates to enter business pursuits or other influential positions of middle class life. There is a new interest in things spiritual, very apparent among the students of the middle school. Mr. Bennett's return to Tottori last fall and the opening of the new preaching place gave fresh impetus to the young men's organization known as the 'Zion Society,' and many new inquirers were added from among the students.

"Consider the paying quality of the Tottori field; I don't mean in dollars and cents, but in good human material. In the Tottori number of our *Mission News* (last December) Mr. Bartlett wrote of the Tottori people: 'They do not seek truth because, forsooth, it is said to have a good standing in the capital; neither, if Christian truth has once made a lodgment in a Tottori man's mind, can the contempt of the capital prevent it from bearing fruit. This has brought it about that all over Japan the churches are served by a noticeably large proportion of Tottori deacons and prominent members.'

"The station in its seventeen years of existence as such has indeed furnished many Christian leaders, though its resident force has been reduced by their dispersion. Do you know how the Japanese plant rice? First they sow it very thick in a small field, and when it has come up like a patch of solid green velvet, they transplant each sprout separately, with ample space around it for expansion. That first crowded patch is the 'nawashiro.' So some Japanese Christian has characterized Tottori as a 'nawashiro' for other planting ground. We do want the Board to believe that 'nawashiros' are valuable land."

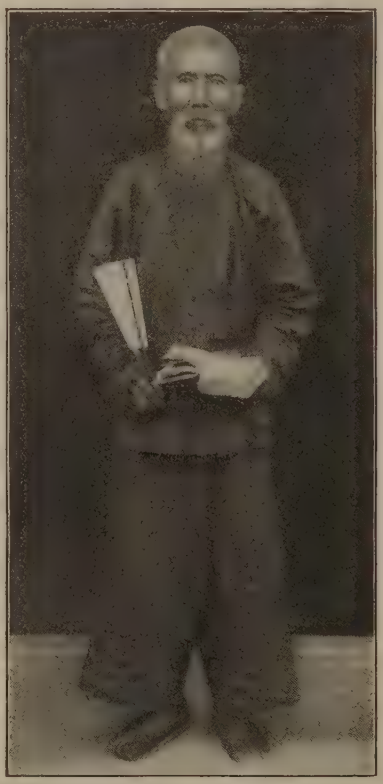
SOUTH CHINA MISSION

THE CROSS ABOVE THE DRAGON

Rev. C. R. Hager sends from Hong Kong this story of the gospel's overcoming of prejudice: —

"Twenty-two years ago, when the number of Christians belonging to the

American Board in South China could be counted on one's ten fingers, it was my privilege to pass through a very severe persecution with one of our California Christians, on which occasion it seemed as if all the powers of evil had been let loose and the great trial day of all mankind had come. Three women and two boys had been baptized in a large Chinese village, and the uproar which followed was something terrible. I verily expected to be driven from the village, and some of the Christians were beaten by the angry relatives, whose wrath knew no bounds because I had been brought to the village to perform the rite of the hated Nazarene, or the 'foreign devils' God,' as Jesus is called in China.



A CHRISTIAN OF SOUTH CHINA

"Since then I have hardly ever met that Christian without recalling that eventful night when I did not know but that the judgment day had come and that my labors in China were to end. Little did I think at that time that twenty-two years afterwards I should pass through a similar experience with this same man near his own village, but so it proved to be. And when, several months ago, the women of Nam Hang, 'Southern Ravine,' surrounded a few Christians with sticks and not only threatened to demolish our new chapel, but also gave us a severe tongue lashing, whose stings I can never forget, I thought it was only a repetition of the former scene, intensified tenfold.

"But the victory of the cross over the Chinese dragon of idolatry has at length been gained, and a neat little chapel stands on the very spot where, several months ago, I thought that innocent blood might be shed. Several meetings had already been held in this new Christian lighthouse, but the Chinese wanted me to give them a visit on the occasion of our yearly conference; and so, in company with a few friends, we repaired to the chapel at midday on the 11th of February, 1907, and found the small room filled with men, women, and children.

"It was a time of rejoicing, and although the church had been dedicated in Chinese style by a feast and short and simple gospel addresses we were there to continue the preaching. And once more the gospel stirred many hearts, until even a Chinese audience was moved to tears during our preachers' conference. There was another object in our coming, and that was to baptize a number of persons, some of whom had passed through the above mentioned persecution. The place was not large enough to hold all on one floor, and so the women went upstairs while the men remained below, and for two hours listened to the preaching of the gospel where a short time ago curses and imprecations had been heard."

THE WIDE FIELD

INDIA

CRITICISING THE GARUS OF INDIA

The title "Garu" is given in India to those who are regarded as religious teachers; the founder of the Sikh religion, for example, was called Garu Nanak. Jesus is sometimes spoken of by the Hindus as a Garu. Now the Sringeri Garu, who is of the highest rank and enjoys among his followers the title of the "Instructor of the World," has visited Bangalore. An editorial in the *Harvest Field* comments upon the impression made by his visit. He entered the city with the usual honors, the Dewan of the State walking by his palanquin barefoot, while an escort of cavalry and foot soldiers, elephants, banners, and saluting cannon made a brave display and lent an external magnificence to the occasion.

The native papers have not been altogether enthusiastic or complimentary over his coming. Objection has been made to a spiritual teacher concerning himself with so much worldly pomp. Some serious exception has been taken to the way in which the incomes at the disposal of these teachers, sometimes very large, are squandered on worthless objects. There is a demand that this money shall be put to good use, such, for example, as the endowment of schools.

Garus are asked also to make their contribution to the solving of the problems of the age. These are new times in India, with new needs, but the Garu knows nothing of modern conditions and buries himself in an outlived past. The people cry for guidance and find none. They ask for truth and justice, and the dust of an ancient text is put into their mouths. The presence of bands of Nautch girls in the processions is also condemned. The Garu should throw his influence on the right side of moral and social questions. The criticism that goes deepest is the one that describes the life of the recluse, occupied with his own salvation, as essentially selfish.

These sentiments, it is to be noted, are from newspapers that often show themselves anti-Christian and are not friendly to missionary work. Yet they prove that this labor has not been in vain, for Christ's pattern of the teacher has become, at least in some measure, understood and appreciated.

WHAT HAS BECOME OF THE ORPHANS?

A writer in *World-Wide Missions*, the missionary magazine of the Methodist Episcopal Church, realizing that men today are asking for results and judge missions by what they accomplish, describes the work of the Ajmere Boys' School in a way to show how it is developing the orphan boys that were rescued during the famine of 1900. There are about one hundred of them in this school, where they are receiving a thorough education according to the regulations of the British government in India, and at the same time an earnest Christian education.

But what is to be done with these boys? First of all, we are told they will go back to their villages and their people to hasten the coming of the kingdom by their Christian life. But a more definite work transpires. At the close of a wonderful meeting held by the native head master of Reid Christian College, forty of these boys volunteered for Christian service. It meant for them the giving up of good government positions and the acceptance of very small salaries, paid by the mission; yet they deliberately made this choice.

"And now what does this mean? There are in Rajputana 12,000,000 people, and our mission is, with one or two exceptions, the only one that is doing aggressive evangelistic work. We have already 12,000 Christians. Our great need is for properly trained workers. These people must be taught.

God, in his own way, has begun to supply this need, as he does all other needs. These boys, as soon as they are old enough, are placed in a special training class, and after a thorough training they are sent out into the villages to become preachers and teachers. This work already has been wonderfully blessed of God. One young man coming from the Bhils, the very wildest people, has been the means of the conversion of twoscore souls. One young fellow who was in the training class went for an hour each day after school, and taught a class of street boys and young men. The other day I was down and baptized eleven of those who had been won to Christ."

CHINA

ENLIGHTENING THE UPPER CLASSES

Dr. Timothy Richard, of Shanghai, secretary of the Christian Literature Society for China, reports some encouraging features of work in that society, which we quote from the *Missionary Record of the United Free Church of Scotland*:—

"1. A large case of books was sent in by me to the empress dowager and emperor in December last, and I received a very gracious reply, saying that inasmuch as China was now going in for reform in education, the books I sent (which were largely educational, but included several religious books) were most opportune, and would be used from time to time as they required them.

"2. The Board of Education sent a commission of five men to see the University of Shansi (which is under my care) and report on it. The report is quite eulogistic; and to show that it is not empty compliment, the government has sent me an extra decoration of the 'double dragon.'

"3. We are making a new series of our *Chinese Weekly*. We ventured to write to several viceroys and governors, asking them to order a goodly number, so as to have them to circulate amongst their subordinate mandarins and magistrates. Formerly the government was opposed to everything distinctively Christian, but we thought the time had come when they would subscribe to a magazine of useful knowledge, interspersed with Christian articles. The replies have been most encouraging, as the following table will show:—

	Copies
The governor of Manchuria ordered	200
The governor of Shansi	500
The provincial treasurer of Shantung	2,500
The provincial treasurer of Fookien	400
The provincial treasurer of Canton	200

"Thus these high mandarins themselves practically become our agents—a step for which we are exceedingly grateful. These things are not sudden, but the result of persevering hard work for many years."

JAPAN

JAPANESE MISSIONARIES FOR INDIA

Rev. S. V. Karmarkar, of Bombay, contributes to the *Pioneer*, the monthly journal of the Young Men's Christian Association in Japan, an article with the above title, in which he pleads with the Japanese Christians to organize a foreign missionary society and send workers to India. It will be remembered that Mr. Karmarkar was one of the representatives of India at the recent World's Student Christian Federation Conference at Tokyo in April. After the conference he visited several cities of the empire with other Christian workers for a series of evangelistic services, in which he proved himself specially acceptable to the Japanese. By this tour he won the affection and confidence of the Japanese Christians to a very marked degree.

Now he urges his plea, which he admits will seem to many a wild one, on the grounds that it is not in the

genius of Christianity to evangelize thoroughly one's own land before pressing into another; that the language difficulty is not insurmountable — in many ways the Japanese will have an advantage over his Occidental brother in learning the Indian speech; that the reflex influence of such a mission upon the Japanese church will be powerful; and that the vast need of India, and the influence which Japan now has in India, with the prestige which she won in the Russo-Japanese War, constitute a call that is too definite and insistent to be gainsaid.

If, however, it seems impossible in the near future to organize and establish such a mission, Mr. Karmarkar pleads for the exchange of Christian workers from missionary boards, Christian Associations, and Endeavor Societies as often as practicable. Such interchange of workers would firmly cement the bond of Christian fraternity and tend to hasten the Christianization of these two great empires.

THE PORTFOLIO

A God in the Making

On a recent trip to some of our country churches I came across an interesting instance of how idols come into being.

A man belonging to one of the Buddhist vegetarian sects started on pilgrimage to a famous temple dedicated to the Goddess of Mercy, distant some three or four hundred miles from Hankow. Unfortunately, he took ill on the way and had to return to his home, where he died in the autumn of last year. His fellow-vegetarians, instead of burying his body, placed it in a sitting posture in a large water pitcher, half filled with water, and covered it over with another earthen vessel, plastering the whole over with lime. They then induced a man, who was reputed to be deaf and dumb, to worship before this erection, and gave out that he had been healed. Whereupon scores of people from the immediate neighborhood came to be healed also. They at first erected a temporary shed on a field belonging to one of our converts, but through the intervention of the preacher they were induced to move to another site.

When we passed the spot to which they have now removed the sacred remains of this modern Æsculapius, we noticed that timber was being brought to build a temple in his honor, where succeeding generations may worship. It was sad to see one after another doing obeisance before the rude shrine that had been erected, burning their incense sticks and muttering some meaningless prayer, and then paying their money and carrying away in bottles some river water, with a little incense dust mixed in it, a sure remedy for every disease from toothache to leprosy! My wrath boiled against the old hag who sat there receiving the worshipers' money. They say that she has made 400 strings of cash (about £50) in these few weeks over this fraud. Men have come from nearly one hundred miles away to be healed at this shrine.

Over the shrine hung the Chinese motto, "Ask, and ye shall receive."

L. C. F. Tomkins, of Hankow, China, in "The Chronicle."

The Name above Every Name

Mahmoud was little and wiry — his age might be ten or eleven; he was dressed in a loose white garment and little white cap. He was inclined to be very communicative, and seemed to enjoy piloting me through difficult places. I was afraid that his attachment was purely the result of a hope for *bacsheesh*, but when I told him I had left my purse behind and had no money with me, not even one *millieme*, and so could give him nothing, he said,

"Never mind, O lady, never mind"; and then he continued his confidences.

He came from one of the neighboring villages and gave me a pressing invitation to go to his home to see his mother and sister. When we had chatted together brightly for some time I began to tell him the "Story of Jesus." In simple words I spoke of him, of his life and death and resurrection, and then I told Mahmoud that he lives today and loves us, that he hears and answers us when we pray, that he can give us peace and joy in our hearts, and make us good, and pardon all our sin. The sun was setting as we walked and talked; the desert was very still. Mahmoud listened with rapt attention, his gay chatter silenced, and I fancied —was it only fancy—that his heart was touched. And as I still spoke of the One who loved us and who would hear and help us, he paused, and lifting his great dark eyes to my face, he said, oh! so earnestly, "What is his name?"

"What is his name?" How my heart thrilled at the question; how it thrills yet as I think of that question and of its setting. The great pyramid so near, the stillness and loneliness of the desert all around, above us and about us the glorious light and color of an Eastern sunset's afterglow, with its quickly gathering shadows, and there at my side a little white-robed Arab boy, with earnest, upturned face, asking to learn the name of Jesus.

J. B. M., in "Blessed Be Egypt."

Mr. Dooley's Double in China

"Ye mayn't have hearrd, Hinnissy," remarked the philosopher of Archey Road, as he settled himself for his evening smoke, "that they're afther holdin' a mishnary convention in Shanghigh, a small sayport located in th' Brritish speer ov inflooence in Chiny and famed fur its breed ov chickens be that name and fur its most peculiar brrand ov morrals. Ye've hearrd ov it p'rhaps?

"Me frind Riley sez," he at length resumed, "that th' chief job ov th' conferrence will be t' unite th' difrunt Prrotestant churches that's workin' and warrin' fur th' salvaytion ov th' Chinase. Riley he sez, sez he, that up at Peekin' they're fairly fallin' over one anuther in their ixtrame eagerness t' be united, while down about Soochow they're lyin' awake nights thinkin' how t'they're they kin keep frum it. Whin these mishnary brothers come thegither in th' conferrence, Hinnissy, th' raysult will be worth watchin' . . . North, South, Aist, and Wist they'll be unitin', singin' th' docksologer and shoutin' those grrand words so ofthen picthured as prothrudin' frum th' jaws ov th' grate Amurrican eagle, 'Sic plurrybus on 'em!'"

"'Tis a grrand idee!" interposed Mr. Hennessy.

"Th' conferrence," Mr. Dooley began again, "assimbles just wan hundhred years frum th' day that Robert O'Morrison sailed fur th' inhospitable shores of Canton, that great city that projuces boycotts and laundhrymin. His first years in Chiny were spint just outside. Th' fact ov th' matther was, Hinnissy, that th' Open Dure ov Chiny was at that toime shut, barred, and locked, with th' key hid undher th' termaty can on th' back porrch. 'Twas manny, manny years befure 'twas pried open be th' opium pipe and propped open be th' cigarette. In the manetoime O'Morrison was doin' turrible things t' th' Chinase langwidge, composin' a dickshanary that weighed forty-five pounds net and is wan ov th' leadin' curiosities ov th' British Museum, and printin' millyuns ov pages ov tracts and tistymints t' th' terror ov th' Chinase offishals, who feared belike th' Yellow back was about t' begin th' job ov improvin' th' Yellow race. While pursooin' his litherary labors, O'Morrison was doin' chores fur th' British Aist Injy Companay fur his board and clothes. 'Twas a foine arrangement, Hinnissy, and relaved th' Furrin Mishnary Board ov much anxiety, fur it's purfectly obvyous that if ivery mishnary worked fur nothin' and boarded himsilf, 'twould

grately simplify th' work ov th' hard worrkin' Boards. He was a grate man, was O'Morrison, with a brane that

THE OPEN DOOR IN CHINA
Gateway to our Missionary Compound at Peking

worked overtoime and a pen that belonged t' th' same class.

"Wan ov th' most important jobs ov th' conferrence will be t' sit fur th' offishal photygraff. This, as usual, will be an excellent porthrait ov too big a crowd on too small a plate, so that ye'll have t' use yer mikeroscope t' distinguish betwane th' chairmen on the frront row and th' janiture on th' back. 'Twill make a foine ornymint when finished and sittin' on th' pianny, and serve t' remind wan ov th' toime he attinded th' conferrence and served on th' Committy on th' Warship uv yer Aunt's-sisters.

"'Twill be a grate toime fur th' sinologs, Hinnissy."

From "Mr. Dooley on the Shanghai Conference" (with apologies to Mr. Finley Peter Dunne). By Paul L. Corbin, in "The Shanghai Times."

Is the Seer Here?

The time of the true testing of Japan's view and interpretation of the Universal — the time of the testing of the quality and basis of Japan's conception of and relation to the Universal — is not yet. Hitherto it is her particular type, her peculiar genius — encouraged, animated, inspired in all its originality by peculiar if not abnormal exigencies — that has stood in the forefront of her national endeavor. It is her particular type that has borne the burden of that endeavor.

With the passage of the nation into other regions, other seas — regions pathless and rugged, seas tempestuous and uncharted — Japan's particular type must give place, as the hope and the reliance of the nation, to her idea of the Universal, to her interpretation and expression of the Universal, to the depth, the height, the breadth, of her grasp and assurance thereof. Only amid the rugged regions and the tempestuous seas of the remoter course of "progress," where the way is confused by a thousand wandering currents of thought on a thousand blind and hopeless paths of inquiry; only when her present era of simple if revolutionary thought and of clear if formidable tasks shall have passed away before the advance of the age of complexity and confusion towards which her journey lies, may Japan realize that the destiny of nations is not so much in the charge of their particular and original qualities as in the truth, the reality, the sincerity, of their relation to the Universal, which is God.

There is no new "beginning" of history in Japan, because there is no new concept or interpretation of man's relation to the Universal, or, in other words, no new religion. The strength and potency of the world remain with Europe. They do not find a new center, a reorganization, or a reconcentration in Japan. For in Europe — in the mind and in the heart of Europe — there is a concept and image of the Universal that guarantees the essential permanence of the European idea against every particular type and every peculiar originality. That concept and image may undergo modification and reinterpretation, but, their ultimate

reference and authority being concrete Personality, they are forever capable of a renewal and reorganization impossible to any particular type or to any peculiar genius which has no Universal relationship or reference and no Universal motive.

From "The Future of Japan," by W. Petrie Watson, as reviewed at length in "The Japan Weekly Mail."

THE BOOKSHELF

A Century of Protestant Missions in China, 1807–1907. Being the Centenary Conference Historical Volume. Edited by D. MacGillivray, Christian Literature Society for China. Shanghai: Printed at the American Presbyterian Mission Press, 1907. Pp. 577, plus appendixes.

The scheme of this work originated with Dr. Arthur H. Smith, and at first it was expected he would be the author. The task fell into the quite competent hands of Mr. MacGillivray, who as editorial secretary has produced a volume of first-class historical value. It presents in chronological order historical sketches of all missionary societies at work in China, the facts being set forth in each case by a uniform method and order, and with commendable fullness. For example, our own Board has fifty pages assigned to it; the opening section is given to the early work and workers; then follow classified sketches of each mission and station; the account closes with the statistics of the mission for 1904–05. Not the least important part of this work are the appendixes, which include statistics, lists of missionaries and martyrs, publications, and, to crown all, an excellent and large map of China. It is an inspiring act just to turn the forty-six pages of the book, where in double column are named one after another the nearly five thousand missionaries of the several societies that have labored in China during the last century.

America's Present Opportunity in India. By a son of India, Anand S. Hiwale, with preface by Pres. D. N. Beach, D.D. Boston: Arakelyan Press. Pp. 216. Price, $1.00.

At the Mission Park service at Williamstown, last October, the first of the native Christians to speak was the author of this book. It is frankly admitted to be his graduation thesis at Bangor Seminary, which he now puts into print in the hope that it may spread knowledge of his country and increase interest in its civilization. There are three parts to the book: first, a sketch of India's geography and history; second, an account of its many religions and of the life of its people and the work of missions among them; third, an outlook upon the present Hindu revolution and the influences that hinder or help it on. The book is very readable; it puts into compact form a surprising amount of information, and kindles all with an enthusiasm which gives it a peculiar charm. The religious purpose of the writer appears on every page and enhances the appeal of his story. The book may be had at the Board Rooms at its announced price. The purchase of a copy will help the author, and the reader too.

Our Moslem Sisters. A Cry of Need from Lands of Darkness, interpreted by those who heard it. Edited by Annie Van Sommer and Samuel M. Zwemer. F. H. Revell Co., New York. Pp. 299. Price, $1.25 net.

This volume is made up of a series of papers prepared for the conference in behalf of the Moslem world, held at Cairo last year. It deals in successive chapters with the Mohammedan women in Egypt, Tunis, Algiers, Morocco, Hausaland, Arabia, Palestine, Syria, Turkey, Bulgaria, Persia, and India. Each of the chapters is written by a missionary in the land represented; with three exceptions the writers are women. The chapter on Turkestan is by a converted Moslem; the chapters on the Yemen and the Central Soudan are by medical missionaries; for obvious reasons their names are not published, but they speak with authority and unanimity. The compiling of the volume has been done by the accomplished editor of *Blessed Be Egypt*, the

quarterly of the Nile Mission Press. The story is told not merely to entertain the reader, and not at all to make money for the writers, but to help the cause of bringing the gospel to Mohammedan womankind. The abundant illustrations of the book are from photographs, and help to make clearer yet the situations which the successive chapters describe. It is an instructive and appealing book, and timely now that the attention of the Christian Church is turned more earnestly toward the Mohammedan world.

Red Rubber. The Story of the Rubber Slave Trade Flourishing on the Congo in the year of grace 1906. By E. D. Morel, with an introduction by Sir Harry H. Johnston, G.C.M.G., K.C.B. New York: The Nassau Print. Pp. 213. Price, $1.25.

The challenge of this striking title, which suggests the bloodshed the rubber traffic has entailed on the Congo, indicates the vigor of the book. Its charge of atrocities is direct and clear, and is supported by evidence from all quarters and of unimpeachable authority. Sir Harry Johnston reluctantly vouches for the truth of its many charges; indeed, it is too late in the day for any one seriously to question the awfulness of the situation which is here described. The history of the founding of the Congo Free State, the deeds which have been done in it, the beneficiaries of its iniquitous traffic, and the duty of the civilized nations, especially Great Britain, toward the situation are the successive themes of the book. Some of its photographic illustrations are almost sickening in their portrayal of the outrages that have cursed this land. The book has come to its second edition, and is sure of a still wider reading until a stop is put to what it describes.

BOOKS RECEIVED AND RESERVED FOR REVIEW LATER

Coillard of the Zambesi. By G. W. Mackintosh. New York: American Tract Society. Price, $2.50 net.

Contrasts in Social Progress. By Edward Payson Tenney. Longmans, Green & Co. Price, $2.50 net; $2.70 by mail.

Islam and Christianity in India and the Far East. By E. M. Wherry, M.A. New York: F. H. Revell Co. Price, $1.25 net.

A Typical Mission in China. By W. E. Soothill. New York: F. H. Revell Co. Price, $1.50 net.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

May 27. At New York, Miss Minnie Stryker, M.D., of Foochow, China.

June 14. At San Francisco, Rev. and Mrs. H. B. Newell, of Matsuyama, Japan.

June 23. At Woodstock, Ont., Rev. and Mrs. Hilton Pedley, of Maebashi, Japan.

July 8. At Boston, Miss Annie M. Barker, of Constantinople, Turkey.

ARRIVALS ABROAD

May 18. At Benguella, Africa, Rev. and Mrs. Merlin Ennis and William Cammack, M.D., and Mrs. Libbie S. Cammack, M.D.

DEPARTURES

July 6. From New York, Rev. and Mrs. Walter T. Currie and Mrs. Marion M. Webster, to rejoin the West African Mission.

∴

The annual meeting of the Western Turkey Mission was honored by the presence, at some of its sessions, of Sir W. M. Ramsay, the archæologist, and Miss Helen Gould, the philanthropist. Miss Gould gave $1,000 each to Robert College, the Scutari College for Girls, the American Bible Society, the evangelistic work of the mission, and $2,000 to St. Paul's Institute, Tarsus. A member of the mission remarks that there are those who think that the joy of entertaining angels is varied occasionally by the visit of an archangel. At the same annual meeting there was announced a gift of $2,200 to the Adabazar School for Girls by one of its Armenian alumnæ.

∴

A letter from Secretary Barton written on the River Min, May 29, on the way from Shao-wu to Ing-Hok, gives an interesting glimpse of his surroundings: "On Monday, the 27th, we boarded a river boat and set out, to the tune of about a bushel of firecrackers, down the river. We are now on the way down, and the trip is full of thrilling interest. It is an exciting trip

at times, especially when we are in the midst of wild, turbulent rapids, with rocks projecting upon every side, and no way out opens up except to the calm Chinese pilots, while along the shore sit the river pirates, to whom by custom, if not by law, belongs the entire outfit if, perchance, you get onto the rocks."

The trip up to Shao-wu is spoken of as a record trip. They made it by steam launch, by chair, and on foot, covering the 250 miles in about eight and one-half days, with only one rainy day. Of the up journey and the visit at Shao-wu Dr. Barton has only words of pleasure: "The country is very mountainous and tropical. For beauty it is at its best. We have experienced no heat, and have met with only goodness and mercy all the way. We passed four busy but most interesting days at Shao-wu, going into, over, and through everything. You can well imagine that they gave us a hearty welcome, since they had only half believed we would undertake the trip at all. An important work centers there."

If present plans can be carried out, the Deputation hopes to be at home again by the early part of September; they talk of returning by the shorter route across Russia.

∴

We have received the announcement card of Allen Roys Ostrander, born at Samokov, Bulgaria, June 14, to Rev. and Mrs. Leroy F. Ostrander. Congratulations and good wishes upon this re-enforcement of our European Turkey Mission.

∴

Dr. Jesse K. Marden, of Marsovan, has returned to this country for a brief vacation after arduous and efficient service in the medical work at various points in Central Turkey and latterly at Marsovan.

∴

Rev. and Mrs. Royal M. Cole and their daughter, Miss Nellie A. Cole, have at last left Bitlis for their return to this country. The work at Moush was committed to the hands of Mr. and Mrs. von Dobbeler, the German friends who have recently come to help in this mission, and whose support comes from a German society. The Misses Ely are left in charge at Bitlis until the long-awaited new missionary may arrive.

Mr. Cole writes humorously of their 350 miles "Anabasis" along the Black Sea coast, part of the way over the same route, doubtless, that was followed by the famous 10,000 Greeks 2,000 years ago. Mr. and Miss Cole rode, but Mrs. Cole was ensconced in one of two boxes (moffahs) hanging on either side of the mule's pack saddle. If this method of traveling seems attractive to any one, let him try it and see how he likes to be suspended over a yawning precipice, where safety depends wholly upon the poor mule's footstep.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch.	27 25	
Bangor, 1st Cong. ch., 75, Hammond-st. Cong. ch., 75, Central Cong. ch., 75, all toward support of missionary,	225 00	
Bath, Winter-st. Cong. ch., G. C. Moses, for Haystack offering,	50 00	
Belfast, 1st Cong. ch.	25 00	
Brooks, Cong. ch.	6 50	
North Bridgton, Miss E. W. Gould,	5 00	
Portland, State-st. Cong. ch., 217.50, and guild, 13.50, all for work, care Rev. R. A. Hume; Friend, 70,	301 00	
South Berwick, Friend,	12 00	
Yarmouth, 1st Parish Cong. ch.	15 00	666 75

New Hampshire

Claremont, Cong. ch., 37; M. L. Cone, 10,	47 00	
Epping, Cong. ch.	5 00	
Goffstown, Cong. ch., Samuel Kidder,	25 00	
Lee, Cong. ch.	11 00	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 139.08; do., S. S. Mardin, 2; Franklin-st. Cong. ch., A. F. Emerson, 5,	146 08	
Nelson, Cong. ch.	11 00	
Pittsfield, Cong. ch.	15 09	
Rochester, 1st Cong. ch.	45 21	
Salisbury, Cong. ch.	6 00	311 38

Vermont

Barre, Cong. ch., toward support Rev. J. X. Miller,	52 00	
Barton, Cong. ch., toward support Rev. R. Thomson,	13 63	
Brownington and Barton Landing, Cong. ch., toward support Rev. R. Thomson,	104 00	
Coventry, Cong. ch., Isaac Keys,	5 00	
Essex Junction, 1st Cong. ch.	5 55	
Greensboro, Cong. ch., toward support Rev. R. Thomson,	14 50	
Hinesburg, Cong. ch.	3 00	
Island Pond, Cong. ch., toward support Rev. R. Thomson,	39 40	
Milton, Cong. ch.	2 00	
Morgan, Cong. ch., toward support Rev. R. Thomson,	6 80	
North Craftsbury, Cong. ch., toward support Rev. R. Thomson,	12 00	
Sharon, Blind minister,	2 00	
West Brattleboro, Cong. ch.	14 77	
Westmore, Cong. ch., toward support Rev. R. Thomson,	7 25	281 90

Legacies.—Essex, N. Lathrop, add'l, 10 00

291 90

Massachusetts

Andover, Free ch. 2 00
Billerica, Everett Bull, 5 00
Blandford, 1st Cong. ch. 23 00
Boston, Union ch., Friend, toward support Dr. E. L. Bliss, 100; South Evan. ch. (West Roxbury), Elizabeth S. Clark, toward support Dr. A. R. Hoover, 75; Phillips ch. (South Boston), 46.11; Winthrop ch., Charlestown, 19.60; 2d Cong. ch. (Dorchester), Rev. Arthur Little, for Haystack offering, 10; do., M. C. Cone, 5; Friend, 20, 275 71
Bridgewater, Central-sq. Cong. ch. 30 83
Brimfield, 1st Cong. ch., 27.06; X, 2, 29 06
Brockton, 1st Cong. ch., 50; Wendell-av. Cong. ch., 45; Harry Dunbar, 10, 105 00
Brookline, Harvard Cong. ch. 185 04
Cambridge, 1st Cong. ch., Mr. and Mrs. Hubert L. Clark, of which 10 for Haystack offering, 35 00
Dunstable, Cong. ch. 52 00
Fall River, Miss M. R. Hicks, 100 00
Falmouth, 1st Cong. ch., with previous donations, to const. Rev. Frank W. Hazen, H. M. 15 00
Fitchburg, Rollstone Cong. ch. 31 07
Framingham, Plymouth Cong. ch. 120 15
Gilbertville, Cong. ch. 143 60
Gill, Cong. ch. 15 00
Greenfield, 1st Cong. ch. 20 00
Haydenville, Cong. ch. 6 73
Hinsdale, 1st Cong. ch. 32 96
Holyoke, J. J. Ramage, 25 00
Lawrence, United Cong. ch., 15; South Cong. ch., 12.56, 27 56
Leominster, F. A. Whitney, 15 00
Lowell, Highland Cong. ch., 72.40; Kirk-st. Cong. ch., Mrs. Martin, 15, 87 40
Malden, 1st Cong. ch. 284 62
Millers Falls, Cong. ch. 7 00
Newton, Eliot Cong. ch., of which Mrs. H. R. Clark, 10, and Mrs. C. H. Patton, for Haystack offering, 5, 108; do., A. G. S. and M. L. S., In memory of S. L. B. S., for work in Pang-Chuang, 30, 138 00
Newton Highlands, Cong. ch. 204 19
Newtonville, E. H. Cram, 125 00
Northampton, Friend, 26; T. N. T., 6, 32 00
North Leominster, Cong. ch. 21 15
North Reading, Union Cong. ch. 38 39
North Wilbraham, Grace Union Cong. ch. 23 23
Pittsfield, 1st Cong. ch., Extra, 10 00
Quincy, Bethany Cong. ch., R. D. C. 50 00
Salem, Tab. Cong. ch., Friend, 100 00
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 42 22
South Braintree, Cong. ch. 10 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. Emrich, 300 93
Spencer, C. W. Powers, 1 00
Springfield, North Cong. ch. 5 00
Swampscott, 1st Cong. ch. 21 00
Tewksbury, Cong. ch. 13 18
Ware, Mrs. C. M. Hyde, 100 00
Watertown, Phillips Cong. ch. 178 00
Wellesley, Mrs. E. H. Jones, 5 00
Wellesley Hills, Cong. ch., Friends, 30 00
Wenham, Cong. ch. 8 00
Westford, Union Cong. ch. 31 00
West Springfield, Park-st Cong. ch. 34 60
Weymouth Heights, 1st Cong. ch. 42 50
Williamstown, Williams College, S. A. Morgan, for Haystack offering, 3; do., class of 1890, Rev. M. J. Winchester, toward support Rev. Geo. Allchin, 1, 4 00
Winchester, 1st Cong. ch., of which 250 toward support Rev. A. W. Clark, 425 00
Worcester, Piedmont Cong. ch., of which 121 toward support Dr. J. B. McCord, 144; Union Cong. ch., 30; Old South Cong. ch., E. T. Chase, 10, 184 00
Wrentham, Original Cong. ch. 31 15
———, Friends, 75 00—3,957 27

Legacies.—Arlington, Maria E. Ames, by H. A. Daggett and E. G. Loomis, Ex'rs, add'l, 140 00

Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00——180 00

4,137 27

Rhode Island

Pawtucket, Belle Harley, 20 00
Providence, Friend, 8 00——28 00

Young People's Societies

Maine.—Belfast, 1st Y. P. S. C. E., for Arupukottai, 7 00
New Hampshire.—Bath, Y. P. S. C. E., for Shao-wu, 9; North Hampton, do., 7.30; Rye, do., for Sholapur, 10; Troy, do., toward support G. M. Newell, 25, 51 30
Vermont.—North Bennington, Y. P. S. C. E., 5; Richmond, do., for Shao-wu, 16, and Jun. Y. P. S. C. E., for do., 2; Williston, Y. P. S. C. E., 5.05, 28 05
Massachusetts.—Boston, Pilgrim Y. P. S. C. E., toward support Dr. F. C. Wellman, 25; Lawrence, South Y. P. S. C. E., for Shao-wu, 6; Lynn, North Y. P. S. C. E., for Sendai, 12.50; North Leominster, Y. P. S. C. E., 2; Scotland, do., 1; Stoneham, do., M. P. Peffers, 5; Wareham, do., 5; West Springfield, 1st Y. P. S. C. E., for Shao-wu, 20, 76 50

162 85

Sunday Schools

Maine.—South Berwick, Cong. Sab. sch. 4 30
Massachusetts.—Chicopee, 1st Cong. Sab. sch., for Micronesia, 1.65; Newton, North Cong. Sab. sch., 10; Springfield, Faith ch. Sab. sch., 4.69, 16 34

20 64

MIDDLE DISTRICT

Connecticut

Bristol, Friend, 100 00
Colchester, 1st Cong. ch. 59 66
East Haven, Cong. ch. 27 50
Greenwich, 2d Cong. ch., Julia E. Bell, 5 00
Haddam, 1st Cong. ch. 25 00
Hartford, 1st Cong. ch., 192 63; Park Cong. ch., 40.08; Farmington-av. Cong. ch., 25; 4th Cong. ch., Mr. and Mrs. C. W. Roberts, 5; Mrs. E. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 700; Wm. Angus, 10; Miss E. F. Mix, 10; Friend, 5, 987 71
Jewett City, 2d Cong. ch. 9 26
Lyme, Grassy Hill Cong. ch. 1 00
Meriden, Center Cong. ch. 50 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 63.37; 3d Cong. ch., 12.75, 76 12
Milton, Cong. ch. 11 06
Morris, Cong. ch. 6 00
Naugatuck, Friend, 25 00
New Britain, South, 15 00
New Haven, ch. of Christ in Yale University, 200.19; Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 150; Center Cong. ch., G. D. Castor, 30; Grand-av. Cong. ch., Rev. I. W. Sneath, 5, 385 19
Norwich, Broadway Cong. ch., 1,000; do., N. L. Bishop, 2; Park Cong. ch., Mrs. A. C. Avery, 5, 1,007 00
Prospect, Cong. ch. 3 75
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 10 60
Somers, 1st Cong. ch. 18 00
Stanwich, Cong. ch. 5 00
Talcottville, Cong. ch., toward support Mrs. C. C. Fuller, 400 00
Terryville, Mrs. W. F. Ames, 5 00
Thomaston, Cong. ch. 21 20
West Haven, 1st Cong. ch. 32 85
———, Friend, 4 00—3,290 90

Legacies.—New Milford, Mrs. Mary M. Hine, by Cyrus A. Todd, Ex'r, 2,641 68

5,932 58

New York

Albany, 1st Cong. ch., J. C. Laing,	15 00	
Brooklyn, Clinton-av. Cong. ch., Mabel L. Patterson, 3; E. F. Carrington, 5; Mrs. C. K. Kew, 5,	13 00	
Buffalo, Plymouth Cong. ch.	10 00	
Denmark, Cong. ch.	4 26	
Douglaston, Rev. A. A. Jagnow,	23 09	
Eldred, Cong. ch.	35 00	
Fairport, Mrs. E. M. Chadwick,	25 00	
Holland Patent, Welsh Cong. ch.	5 00	
Honeoye, Cong. ch.	59 57	
Lynbrook, Miss A. L. Jagnow,	25 00	
Madrid, 1st Cong. ch.	16 35	
New York, Broadway Tab., Anna A. Woolley, 10; D. Willis James, 5,000; R. M. Stratton, 10,	5,020 00	
Oswego, Cong. ch.	19 96	
Port Byron, Helen I. Root and friends,	7 50	
Pulaski, Cong. ch.	28 00	
Sayville, Cong. ch.	24 54	
Sherburne, Cong. ch.	659 23	
——, A friend in Central New York,	40 00	6,030 50
Legacies.— Brooklyn, Philip A. Keller, by Brooklyn Trust Co., Ex'r, 1,000, less tax,		950 00
		6,980 50

New Jersey

Closter, Cong. ch.	2 00	
East Orange, Mr. and Mrs. D. B. Eddy, toward support Rev. C. H. Burr,	100 00	
Glen Ridge, Cong. ch., toward support Rev. Frank Van Allen,	65 00	167 00

Pennsylvania

Philadelphia, Mrs. S. R. Weed, 50; F. A. Warren, 10; (Germantown), 1st Cong. ch., 14; do., Lilla M. Harmon, 5,	79 00	
Youngsville, Mrs. H. R. Preston,	5 00	84 00

Ohio

Akron, West Cong. ch.	62 50	
Austinburg, Cong. ch.	6 00	
Cleveland, Hough-av. Cong ch., 65.13; Euclid-av. Cong. ch., G. W. Crossette, 10; Mrs. F. Nicola, 2.50,	77 63	
Columbus, Mayflower Cong. ch., 6.75; Plymouth Cong. ch., Mrs. J. P. Milligan, 5,	11 75	
Elyria, 1st Cong. ch.	21 00	
Lodi, 1st Cong. ch.	2 89	
Marietta, W. W. Mills, of which for Haystack offering, 500,	1,000 00	
Nelson, Cong. ch.	5 70	
Oberlin, Mr. and Mrs. W. A. Hillis,	10 00	
Rootstown, Cong. ch. K. E. Soc.	14 70	
South Newbury, Cong. ch., of which 2.28 for India,	4 37	
Springfield, Mr. and Mrs. J. F. Petticrew, for Pang-Chuang,	7 50	
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 237.50; Washington-st. Cong. ch., 4.24,	241 74	1,465 78

Virginia

Begonia, Cong. ch.		5 76

Young People's Societies

Connecticut. — Bloomfield Y. P. S. C. E.		5 00
New York. — New Village, 1st Cong. ch. Young People's Mission Class,		5 00
New Jersey. — Newark, Belleville-av. Y. P. S. C. E., Young People's Union, for Aruppukottai,		7 50
Ohio. — Cincinnati, Walnut Hills Y. P. S. C. E., for Sholapur,		5 00
		22 50

Sunday Schools

Connecticut. — Groton, Cong. Sab. sch., 6; Milford, 1st Cong. Sab. sch., 16.90; Union Cong. Sab. sch., 2.25; Wethersfield, do., 13.40; Windsor, do., 5.50,		44 05
New York. — Denmark, Cong. Sab. sch., 2.82; New York, Olivet Sab. sch. Miss. Soc., 50; Sherburne, 1st Cong. Sab. sch., 31.07,		83 89
Pennsylvania. — Edwardsdale, Bethesda Cong. Sab. sch., 16; Plymouth, Pilgrim Cong. Sab. sch., 10,		26 00
		153 94

INTERIOR DISTRICT

Kentucky

Goldbug, Cong. ch.		1 40

Tennessee

Nashville, Fisk University, Union ch.		10 00

Louisiana

Monroe, H. Kindermann,		1 00

Illinois

Amboy, 1st Cong. ch.	10 00	
Aurora, 1st Cong. ch., 26.84; New England Cong. ch., 3,	29 84	
Avon, Cong. ch., Clara Saunders, 10, and John Pool, 1,	11 00	
Bunker Hill, Cong. ch.	12 30	
Champaign, Cong. ch., Sab. sch. and Y. P. S. C. E.	105 96	
Chicago, Warren-av. Cong. ch., 52.90; Waveland-av. Cong. ch., for Mt. Silinda, 20.29; St. Paul's Cong. ch., 10; Bethany Union Cong. ch., Mrs. C. O. Howe, 10; Union Park Cong. ch., A. A. Pease, 5; Mr. and Mrs. I. K. Hamilton, 300; "John and Mary," 200,	598 19	
Dundee, 1st Cong. ch.	35 00	
Dwight, Cong. ch.	19 00	
Hinsdale, W. H. Holcomb,	10 00	
Joy Prairie, Cong. ch., to const. Miss Sarah E. Cowdin, H. M.	100 00	
Lagrange, 1st Cong. ch.	12 50	
Oak Park, 3d Cong. ch., C. E. Hemingway, for work in the Shansi Mission, 25; 2d Cong. ch., W. H. French, 10,	35 00	
Oneida, Cong. ch. and Sab. sch.	14 17	
Payson, Cong. ch.	30 62	
Princeton, Friend,	3 00	
Prophetstown, Cong. ch.	16 15	
Rockford, 1st Cong. ch.	124 81	
Springfield, 1st Cong. ch.	32 90	1,200 44

Michigan

Ann Arbor, Gertrude T. Breed,	1 00	
Chassell, Cong. ch.	2 80	
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson,	150 00	
Grand Ledge, Cong. ch.	6 00	
Grand Rapids, Park Cong. ch. Miss. Soc., toward support Rev. C. R. Hager,	25 00	
Lansing, Pilgrim Cong. ch.	17 70	
Mattawan, Cong. ch.	5 46	
Vicksburg, 1st Cong. ch.	10 00	217 96

Wisconsin

Antigo, 1st Cong. ch.	13 00	
Ashland, Cong. ch.	30 88	
Aurora, Welsh Cong. ch.	10 00	
Beloit, D. A. Leavitt, of which 5 for Haystack offering,	15 00	
Columbus, Olivet Cong. ch.	66 21	
Rhinelander, Cong. ch., C. P. Crosby,	3 25	
Rochester, Cong. ch.	30 00	
Stockbridge, 1st Cong. ch., for Sendai,	20 00	188 34

Minnesota

Fertile, Cong. ch.	7 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 100; do., Mrs. I. E. Hale, 200,	300 00	
Owatonna, Cong. ch.	10 55	
St. Paul (St. Anthony Park), Cong. ch.	5 27	
Sleepy Eye, 1st Cong. ch.	28 30	351 12

Iowa

Corning, Cong. ch.	22 00	
Council Bluffs, N. P. Dodge,	100 00	

Des Moines, Greenwood Cong. ch., Mrs. John Bentley, 10 00
Emmetsburg, Cong. ch. 38 73
Gaza, Cong. ch. 5 80
Gilman, 1st Cong. ch. 5 00
Iowa Falls, Cong. ch. 16 00
Oakland, 1st Cong. ch. 29 52
Rowen, Cong. ch. 21 10
Sibley, 1st Cong. ch. 12 50
Washington, Pomeroy Mather, 15 00——275 65
Legacies.—Denmark, Oliver Brooks, by T. S. Taylor, Ex'r, add'l, 2 57
278 22

Missouri

Kansas City, 1st Cong. ch. 346 25
Lebanon, 1st Cong. ch. 51 75
St. Joseph, Plymouth Cong. ch. 4 40
St. Louis, Pilgrim Cong. ch., 95.09; Reber-pl. Cong. ch. Miss. Soc., for Harpoot, 20, 115 09——517 49

North Dakota

Blue Grass, St. Mark's Ger. Cong. ch. 15 75
Oberon, Cong. ch. 4 00——19 75

South Dakota

Eureka, Ger. Bethel Cong. ch., 6; Ger. St. Paul's Cong. ch., 5; Ger. Friedens Cong. ch., 5, 16 00
Mitchell, 1st Cong. ch. 14 26——30 26

Nebraska

Albion, Cong. ch. 18 00
Center, Cong. ch. 3 00
Chadron, Mrs. M. B. Hatch, 10 00
Crete, Ger. Cong. ch., M. L. Bartel, 50 00
Elgin, H. W. Jewett, 7 00
Inland, Rev. Andrew Kern, 4 00
Wisner, Cong. ch., Sab. sch., and Y. P. S. C. E. 7 00——99 00

Kansas

Burlington, Cong. ch. 22 50
Ellis, Cong. ch. 6 00
Kansas City, 1st Cong. ch., Miss M. L. Dougherty, 5 00
Leavenworth, Mrs. G. A. Eddy, toward support Rev. C. H. Burr, 100 00
Muscotah, Cong. ch. 12 70
Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, 100 00——246 20

Colorado

Bethune, Cong. ch. 2 35
Eaton, Ger. Cong. ch. 3 00
Seibert, Cong. ch. 6 56
Stratton, Cong. ch. 4 76
Windsor, Ger. Cong. ch. 7 00——23 67

Young People's Societies

Illinois.—Morton Park, Y. P. S. C. E., for Mt. Silinda, 20; Oak Park, 2d Y. P. S. C. E., for do., 20; Rockford, 1st Y. P. S. C. E., for do., 5; South Chicago, Y. P. S. C. E., 15, 60 00
Michigan.—Ann Arbor, Y. P. S. C. E., toward support Rev. L. O. Lee, 10 00
Wisconsin.—Orange, Y. P. S. C. E., 2.64; Withee, do., 1.20, 3 84
Minnesota.—St. Paul, Cyril Y. P. S. C. E. 3 00
Iowa.—Whiting, Y. P. S. C. E., toward support Rev. G. E. White, 7 00
Missouri.—St. Louis, Union Cong. ch. Y. P. S. C. E., toward support Rev. J. H. DeForest, 10 00
Nebraska.—Ainsworth, Y. P. S. C. E., for Mt. Silinda, 10; Exeter, do., for do., 25, 35 00
Kansas.—Powhattan, Y. P. S. C. E. 3 70
132 54

Sunday Schools

Louisiana.—Iowa, 1st Cong. Sab. sch. 2 10
Illinois.—Avon, Cong. Sab. sch., 2.50; Chicago, North Shore Cong. Sab. sch., 30; Rogers Park, Cong. Sab. sch., for Aruppukottai, 10, 42 50
Michigan.—Traverse City, Cong. Sab. sch. 10 00
Wisconsin.—Kewanee, Cong. Sab. sch. 8 00
Iowa.—Marshalltown, Cong. Sab. sch. 7 73
Missouri.—Maplewood, Cong. Sab. sch., for Aruppukottai, 10 00
South Dakota.—Clark, 1st Cong. Sab. sch., 4.11; Waubay, Cong. Sab. sch., 4.47, 8 58
88 91

PACIFIC DISTRICT

Idaho

Wallace, 1st Cong. ch. 15 60

Washington

Everett, 1st Cong. ch. 17 40
Ritzville, Immanuel Ger. Cong. ch. 33 17
Seattle, University Cong. ch. 100 00
Shelton, Mrs. Myron Eells, 1 50
Tacoma, Plymouth Cong. ch. 20 70
Washougal, Cong. ch. 10 00——182 77

Oregon

Portland, Sunnyside Cong. ch. 20 00

California

Berkeley, J. L. Barker, for Haystack offering, 100 00
Eureka, Cong. ch. 26 35
Field's Landing, Cong. ch. 6 10
Los Angeles, R. A. Harris, for Pang-Chuang, 30 00
Nordhoff, Friend, 50 00
Oakland, Mrs. Martha E. Alexander, 2,000 00
Ontario, Bethel Cong. ch. 473 19
Pomona, Pilgrim Cong. ch. 33 16
Redlands, 1st Cong. ch. 75 00
Ventura, Cong. ch. 5 50—2,799 30

Young People's Societies

Washington.—Seattle, Columbia Y. P. S. C. E., for native preacher, Madura, 15 00
California.—Los Angeles, Pico Heights Y. P. S. C. E., for Sholapur, 7 50
22 50

Sunday Schools

California.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 15 00

MISCELLANEOUS

Canada

Montreal, Henry C. Williams, 10 00

From the Canada Congregational Foreign Missionary Society
Rev. William T. Gunn, Embro, Ontario, *Treasurer* 2,500 00

China

——, Yale Mission, 10 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions in part, 12,989 92

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,362 19

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 100 00

Additional Donations for Special Objects

New Hampshire.—Bennington, Mrs. Nathan Whitney, for work, care Miss E. M. Blakely, 25 00
Vermont.—Barnet, Rev. J. K. Kilbourn, for work, care Rev. G. M. Tsilka, 5 00

MASSACHUSETTS. — Boston, 2d Cong. ch. (Dorchester), Friend, for work, care C. C. Fuller, 1; Cambridge, Friend, for work, care Rev. W. P. Sprague, 10; Dedham, M. C. Burgess, for work, care Mrs. H. N. Barnum, 100; Fall River, Central Y. P. S. C. E., Chinese Soc., for native preacher, care Rev. C. R. Hager, 60; do., Eunice A. Lyman, for pupil, Marathi, 5; Franklin, Young Ladies' Foreign Miss. Soc., for school, care Miss M. L. Daniels, 15; Holyoke, Friday Club of 2d Cong. ch., for pupil, care Miss S. R. Howland, 5; Newtonville, Howe Y. P. S. C. E. of Central Cong. ch., for work, care Mrs. F. B. Bridgman, 6; Rockland, Cong. Sab. sch., for work, care Rev. C. L. Storrs, 5; Springfield, Memorial Cong. ch., for work, care Rev. J. P. McNaughton, 84.93; Wellesley, Wellesley College Y. W. C. A., for work, care Miss Cornelia Judson, 200; Williamstown, Williams College, for Pasumalai College, 267.76, 759 69

RHODE ISLAND. — Providence, Beneficent ch. Chinese Mission School, for work, care Rev. C. R. Hager, 68; do., do., Prim. Dept., for Annie Tracy Riggs Memorial Hospital, 7.78, 75 78

CONNECTICUT. — Bridgeport, Park-st. Cong. ch., Fullerton Memorial Circle, for school, care the Misses Baldwin, 50; Hartford, Mrs. E. C. Stone, 5; do., Jane W. Stone, 2, for boys' school, care Rev. E. H. Smith; Middletown, Mrs. H. L. Ward, of which 10 for work, care Rev. L. S. Gates, and 5 for work, care Miss Edith Gates, 15; Newington, Young Men's Mission Circle, for pupil, care Rev. J. E. Abbott, 20; Norwichtown, 1st Cong. ch., Ladies, for work, care Rev. R. Chambers, 30, 122 00

NEW YORK. — Lyons, Rev. L. A. Ostrander, for pupils, care Rev. L. F. Ostrander, 40; New York, American Bible Soc., for work, care Rev. H. C. Hazen, 50, 90 00

NEW JERSEY. — Hoboken, 1st Baptist ch. Miss. Soc., for work, care Rev. T. S. Lee, 10; South Orange, Mrs. John Van Vechten, for use of Miss Elizabeth Baldwin, 5, and for work, care Miss C. E. Bush, 5, 20 00

PENNSYLVANIA. — Bryn Mawr, Presb. Sab. sch., for St. Paul's Institute, 40; Pennsburg, Y. W. C. A. of Perkiomen Seminary, for pupil, care Miss F. K. Heebner, 25; Philadelphia, 1st Schwenkfelder Sab. sch., for do., 12.50; do., J. H. Converse, for work, care Rev. A. W. Clark, 500; Upper District, Schwenkfelder Cong. ch., for work, care Miss F. K. Heebner, 42, and Sab. sch., for do., 50, and for work, care Rev. C. A. Nelson, 40; ——, Friend, for orphanage, care Rev. G. P. Knapp, 1,000, 1,709 50

OHIO. — Cincinnati, Mr. and Mrs. L. W. Mohn, for native worker, care Rev. G. H. Hubbard, 5; Cleveland, Dwight Goddard, of which 25 for work, care Rev. Lewis Hodous, and 25 for work, care Rev. E. H. Smith, 50; Oberlin, P. L. A., for work, care Rev. A. W. Clark, 10; Springfield, J. W. Doane, for work, care Rev. M. W. Ennis, 5, 70 00

VIRGINIA. — Hampton, Sab. sch. of Hampton Institute, for work, care Miss J. F. Winter, 49 36

TENNESSEE. — Nashville, Union ch., Fish University, for work, care Rev. H. J. Bennett, 10 00

ILLINOIS. — Chicago, Ladies' Soc. of Salem Evan. ch., for native helper, care Mrs. R. Winsor, 3.75; E. St. Louis, Plymouth Y. P. S. C. E., for pupil, care Rev. J. K. Browne, 5; Evanston, Friend, for work in Japan, 1; Forrest, Y. P. S. C. E., for pupil, care Miss S. W. Orvis, 25; Geneva, Geo. N. Taylor, for Bible-woman in Sholapur, 23.21; ——, Friend, for work, care Rev. H. G. Bissell, 200, 257 96

MICHIGAN. — Alpena, 1st Cong. ch., Woman's Miss. Soc., for Bible-woman, care Rev. H. G. Bissell, 40; Saugatuck, Cong. ch., of which Mrs. Sutton, 6, all for work, care Rev. G. G. Brown, 18.75, 58 75

MINNESOTA. — Minneapolis, Bethel Cong. Sab. sch., for work, care Miss A. L. Millard, 12.21; do., D. D. Webster, for work, care Mrs. M. M. Webster, 30; Northfield, Thank-offering for Boys' Boarding School, Talas, 50; St. Paul (St. Anthony Park), Cong. ch., for school, care Rev. F. E. Jeffery, 40, 132 21

IOWA. — Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30 00

MISSOURI. — Canton, Mrs. John Schaerer, for use of Miss J. L. Graf, 1 25

NORTH DAKOTA. — Grand Forks, O. A. Webster, for work, care Mrs. M. M. Webster, 15 00

NEBRASKA. — Lincoln, 1st Ger. Cong. ch., for work, care Miss J. L. Graf, 5 50

KANSAS. — Leroy, Mrs. F. J. Riley, for pupil, care Rev. B. K. Hunsberger, 5 00

WASHINGTON. — Bellingham, C. S. Teel, for work, care Mrs. M. M. Webster, 20 00

CALIFORNIA. — Bishop, E. Arakelian, for use of the Misses Ely. 25; Los Angeles, Mrs. H. R. Chittenden, for use of Miss C. E. Chittenden, 5; Pasadena, 1st Cong. ch., for native worker, care Rev. C. R. Hager, 50, 80 00

CANADA. — Delhi, Ida L. Foster, for Bible-woman, care Mrs. H. N. Barnum, 24 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

Rev. William T. Gunn, Embro, Ontario, *Treasurer*

For work in Chisamba, 256, and for use of Rev. F. W. Macallum, 22.35, 278 35

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For Bible-woman, care Rev. C. T. Riggs,	5 00	
For pupils, care Miss M. L. Daniels,	20 00	
For pupils, care Mrs. H. H. Riggs,	5 00	
For pupils, care Mrs. B. K. Hunsberger,	30 00	
For Okayama Orphanage,	3 00	63 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For work, care Rev. William Hazen,	10 00	
For work, care Miss C. R. Willard,	5 00	
For work, care Miss N. J. Arnott,	25 00	
For work, care Miss M. E. Wainwright,	10 00	50 00
		3,967 35
Donations received in June,		47,047 53
Legacies received in June,		3,784 25
		50,831 78

Total from September 1, 1906, to June 30, 1907. Donations, $460,275.53; Legacies, $82,067.97 = $542,343.50.

From Jaffna General Medical Mission

MASSACHUSETTS. — Worcester, Mrs. H. A. Knowles, 300 00

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

OHIO. — Oberlin, Albert T. Swing, 5 00

Abbott Fund

ALABAMA. — Talladega, Carrie E. Parkhurst, 60 00

Advance Work, Micronesia

NEW YORK. — East Bloomfield, Cong. Sab. sch. 21 29

The Morning Star

MAINE. — Camden, 1st Cong. Sab. sch., Prim. class,	2 00
MASSACHUSETTS. — Newton, North Evan. Sab. sch.	1 00
CONNECTICUT. — Wethersfield, Cong. Sab. sch.	10 00
MISSOURI. — St. Louis, 1st Cong. Sab. sch.	1 00
IDAHO. — Pearl, Cong. Sab. sch.	1 00
	15 00

FOREIGN MISSIONARY DAY IN THE SUNDAY SCHOOL

OCTOBER 20, 1907

THIS is the annual American Board Day. The editors of the Pilgrim Quarterlies have made the regular lesson for that Sunday a genuine missionary lesson. This marks the beginning of a new era in Sunday school missionary instruction. The general theme is, **"The Growing Kingdom."** What an opportunity every teacher and superintendent has! We are more interested in the outcome of this lesson in *Christian character building* than for any other reason in particular. Of course not every school will take a special offering for the Board, but every school not having some systematic plan of collecting gifts for the Board on a series of Sundays or by the weekly offering plan should take a special offering and forward it to Frank H. Wiggin, Treasurer, or to one of the District Secretaries.

¶ Help make this **a truly great day** for the Congregational Sunday schools and for the world by arranging a lively foreign missionary occasion. Send to Mr. John G. Hosmer, 14 Beacon Street, Boston, for envelopes. You do not need special literature. A letter with suggestions will be sent to superintendents soon after September 1. Read the article in this number by Dr. Sanders, and write to the Rooms for other information.

WATCH THIS SPACE NEXT MONTH

H. W. HICKS, *Associate Secretary*

August 10, 1907
14 Beacon Street, Boston

THE YOUNG PEOPLE'S SECRETARIES OF VARIOUS MISSION BOARDS AND SOCIETIES

Taken at Silver Bay, July, 1907